

# THE CHINESE RECORDER

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## SOME LEGACIES OF 1935 TO 1936

### EDITORIAL

To many the legacies of 1935 to 1936 make up an ominous Pandora's box with hope lying crushed beneath the threats piled therein. But 1935 does not hand on dark omens only; there are legacies of promise also. Leaving the omens at the moment to others we shall point out some of the legacies that carry promise for the future. Even in the Pandora's box of 1935 hope is not as nearly crushed as hasty observers presume.

### WORLD COLLECTIVE ACTION EMERGES

The motives back of the League's actions anent the Italo-Abyssinian conflict are mixed and tangled. These actions embody the danger of resort to a use of force similar in nature and on a larger scale than that involved in the instance of its use the League is trying to stop. Even the economic sanctions now set up stand on a dubious ethical basis. They might force resort to military sanctions. Christian leaders are uncertain as to whether such an indirect use of force should be used or discarded. That is one of the omens in Pandora's 1935 box. We note, too, that the reason the League of Nations is securing more aggressive action in regards to this most recent imperialistic adventure than was achieved after the collective moral censorship applied to the Sino-Japanese events of 1931, is due to the fact that the interests of the larger nations involved are more directly jeopardized by what is going on in

Abyssinia than they were by what went on in Manchuria. That situation has increased the League's efforts to make use of the sanctions involved in its Covenant to stop this minor though particularly nauseous war. That these sanctions threaten the peace they were set up to insure is admitted above. Nevertheless, through the pressure created by the threat to these more immediate needs and interests the world is moving towards a closer type of collective action. Collective world action must, of course, inevitably involve the mutual protection of common interests. That an approach to such collective protection higher than that left as the last resort in the Covenant of the League of Nations must be found goes without argument. Yet 1935 is bequeathing to 1936 a deeper sense of the possibilities of world collective action. In addition there are hints in high political quarters that granted a people has legitimate needs of expansion these needs must be met by the sharing of resources and land with them by other peoples better favored and not left to be met by desperate moods and measures. In other words, legitimate needs for expansion must be met by international sharing rather than by unilateral attempts to grab what is needed. That Italy and Japan are repeating the methods used by other nations in the past is true. But 1935 is passing on a strengthened feeling that such methods are wrong and must be superseded by a collective world policy aiming at meeting legitimate needs and protecting genuine interests. Though this deepened sense of the possibility of collective world action is bound in less than satisfactory wrappings yet in it 1935 is passing on a legacy that has promise in it, if rightly used. Midst dense political obscurity the world is sensing its collective strength. Here is a challenge to conscientious statesmanship and Christian faith.

### CHINA GIRDS UP HER LOINS

China's political integrity still faces a major threat. There is still talk of her rural bankruptcy. Communism, also, whatever its significance, is not yet a dead issue. In such regards the legacy of 1935 is still a Pandora's box for China. Nevertheless 1935 is passing on to 1936 several things of moment and promise to China.

During 1935 China has manifested a deepening sense of the urgency of nation-wide cooperation. At the meetings of the Fifth National Kuomintang Congress and the preceding meetings of the General Executive and Supervisory Committees the attendance constituted a record. Sectional differences were in abeyance. This coincides with a stiffening of the fibre of the Central Government. Of this the new monetary policy is one evidence. Of this event the *Peoples' Tribune*<sup>1</sup> said:—"Five years ago it would have been impossible for a Minister of Finance to issue an order (such as this) with any confidence that the Government's authority in the matter would be generally acknowledged, and its instructions promptly acted upon.... This is a tremendous achievement in itself." Recent speeches made by prominent Chinese leaders show evidence of a new decision to move against the middle of the current rather than

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1. November 1935.



just float along its edges. Not the least significant move during recent months is that of China's intellectual leaders in expressing themselves against further dismemberment of China and for more aggressive political action. Over forty intellectual leaders in Peiping registered such protest against the so-called autonomous movement in North China. Dr. Hu Shih himself wrote an open letter to the Japanese which was published and answered by a Japanese liberal. A considerable group of educationists in Nanking also memorialized the Government. Students have made demonstrations against the "autonomous" movement. These phenomena, taken together, indicate that in 1935 China passed from the attitude of passive conciliation to a more aggressive conviction and diplomacy. This was evident in the final developments with regard to the "autonomous" agitation in North China even though obscurity hangs especially heavy over that region and movement. Two legacies of 1935 to China are, then, a stiffening of her political fibre and a deepened sense of the necessity of political cooperation. Just what this may mean for 1936 we cannot say. Both legacies contain promising possibilities in them.

#### CHINA'S DRIVE AGAINST ILLITERACY

China's most recent drive for universal education was mentioned in an editorial in the *Chinese Recorder*.<sup>2</sup> It merits another reference. It is one of the legacies of 1935 to 1936. That forty-eight percent of the appropriation for education for the current fiscal year is to go into free education indicates that the Government is moving against illiteracy in an energetic way. Free popular education is spreading. Szechwan, as we noted, is to spend \$650,000 silver, for that purpose. In Shanghai the Chinese authorities started 900 three-months' free schools for illiterates. It was hoped thereby to reach 500,000 and start them on the road to literacy. In Shantung 118,607 pupils were to be taught in 1588 short-term free schools. In Kwangtung 49,149 short-term primary schools are to be established within four years. Educational authorities in Hunan expect to provide eighty percent of the children of school age with free education within a year. In addition there is the Government's plan to push forward a state system of free education. Beginning with August 1935 all school-age children are to receive one year's free education; beginning with August 1940 two years; and after August 1944 four years. This legacy lacks the doubtful features of some of those previously mentioned. It goes to the roots of one of China's great needs—the liquidation of illiteracy.

#### CHINA BECOMES COOPERATIVE-CONSCIOUS

Rural rehabilitation is recognized as the most urgent of China's domestic problems. The problem is being tackled in numerous ways. For instance, in August 1935 there appeared a document with the title "Plans for Agricultural Improvement in China." This is a national plan. It was drafted by nineteen experts of the Agricultural Association of China. Its appearance is due to the activity of the "Rural Rehabilitation Committee under the Executive Yuan." This same Committee, in cooperation with the National Economic Council

2. November 1935, page 644.

and the Ministry of Industries, has also drafted "A plan for National Self-Sufficiency of Food Supplies." Here are legacies that show that China is becoming rural-conscious. Cooperatives have a very special relation to rural rehabilitation. Their rapid development in recent years shows that this is recognized. According to the latest figures the number of cooperatives grew between 1933 and the present time from 5,000 to 15,000. As the *China Critic*<sup>3</sup> notes:—"The two principal characteristics of the (cooperative) movement in China are the rapidity of its development; and the lack of order in (that) development." The movement has spread without direction or coordinated planning. So much is this so that there is danger that unless the Government intervenes "the majority of societies would become insolvent and the movement would be discredited." To remedy this situation the National Economic Council has organized a Cooperative Commission. That is one legacy of 1935 to 1936. Another is that in March 1933 the Rural Rehabilitation Committee, the National Economic Council and the Ministry of Industries jointly invited some 114 cooperative experts and representatives of cooperative organizations to meet in conference. The proposals received were drafted into those concerning cooperative:—(1) system and regulation; (2) business; (3) finance; and (4) education. China has become nationally cooperative-conscious. That is a legacy of 1935 to 1936 that if developed wisely must mean progress in rural rehabilitation. It is another of the ways in which the Government is assuming responsibility for the welfare of the Chinese people.

#### THE CHRISTIAN MOVEMENT ACCEPTS NEW STANDARDS

The most important of the legacies of 1935 to the Christian Movement are certain new standards in cooperation. A conference held on Kuling during the summer<sup>4</sup> set new standards in cooperation in theological training and the preparation of a village ministry. These standards promise to show the Christian Movement the way out of the circle in which it has been wandering as regards modern-trained men for service to the churches. Three reports of "Conferences with a Vision" in this issue bear on this legacy of new cooperative standards. That Christians working at rural rehabilitation are drawing nearer to community and general agencies headed in the same direction is seen in the statement on "The Rural Reconstruction Movement." Out of this may come an association to which Christians will contribute and in which they will participate. Such cooperation with the forces rebuilding China is full of promise. In the report on a "Centenary of Missions" cooperation between Christian and public health agencies is seen to be already well advanced. Christian and public health agencies are moving towards each other in numerous cases. The story is told at length elsewhere.<sup>5</sup> By thus moving towards cooperation with public health agencies in China the Christian hospitals will both strengthen their position and enlarge

3. December 5, 1935, page 224.

4. See *Chinese Recorder*, September 1935, page 537.

5. See *Chinese Recorder*, June 1935, page 346, "Christian Medicine in the New China;" and *China Christian Year Book*, 1934-35, page 355 "Medicine in China".

and render more effective their service. Through this move they become more than ever one of the rehabilitating factors in the emerging life of China. In the article, "Christian Literature Toes a New Mark", we have the report of a conference of Christian literature agencies in China that hands on a legacy of united realization of the urgent necessity of these agencies being coordinated much more than has ever been true of them in the past. While no steps were taken in this conference to form a coordinating agency the first step in thinking about it was certainly taken. Nineteen hundred and thirty-six should see other steps taken. Something along this line has often been urged. That 1935 passes on the first definite step in the direction of unifying Christian literature agencies arouses optimistic expectation that this legacy, though relatively small, will be wisely invested and enlarged. As the report indicates, also, Christian literature agencies are thinking somewhat in terms of some form of cooperation with general publishing agencies. That the representative of the Commercial Press should ask for suggestions as to a writer for an "History of Christianity in China" that it proposes to publish, suggests intriguing possibilities of cooperation in this field also. This is a relatively untravelled road that may lead far when once entered.

It is clear that 1935 is passing on to 1936 possibilities of enlarged cooperation within the Christian forces and between them and general and community agencies that should spell progress. This also is one of the legacies of 1935 to 1936 that is full of promise.

#### SUB-SOIL CHINESE CHRISTIAN THINKINGS

There are increasing evidences that the Christian dynamic has reached the sub-soil of Chinese experience. In consequence 1935 has registered acceleration of the momentum with which Chinese Christians are endeavoring to express their own thinkings about the meaning of Christianity. This year saw the production of the first "Life of Christ" to be produced by a Chinese. It has been one of the "best sellers" in connection with the "Youth and Religion Movement" running over the end of 1935 and extending into 1936. Of this movement more anon. The new hymn-book, "Hymns of Universal Praise," just off the press embodies a considerable amount of original Chinese music for Christian hymnology. Chinese Christians are now singing about and interpreting Christian ideas for themselves. The relation of Christian and Chinese philosophical and religious ideas as treated by Chinese has been discussed more than once in the *Chinese Recorder* for 1935. Here and there, too, have been frank and thoughtful discussions by Chinese on the legacy of war, particularly as 1935 is handing down that hoary and gruesome heritage. Three articles in this issue continue the presentation of Chinese Christian interpretations of Christianity and its meaning for China that has marked to a considerable extent the twelve issues of 1935. Frequently the articles published have been translations of articles written and published in Chinese for a Chinese audience. They all show that the Chinese Christian mind is developing and expressing its own appreciation of Christianity. Had we the funds more such translated articles could be published. Taken by and



large such articles prove that Christianity is becoming indigenous in China in the sense that response thereto is coming from the depths of Chinese Christian experience. That is a legacy that means much. For after all if Christianity is to play its fullest part in the life of China, Chinese Christians must dig down to its meanings for themselves and must take the lead in making them known to their fellow-countrymen. That they are doing so with increasing frequency is a cause for encouragement even though they erect thereby some of their own interpretations. Enough has been done along this line in 1935 to indicate that 1936 will prove increasingly fruitful in indigenous Chinese Christian thinking.

#### CHINESE YOUTH SEEKS RELIGION

An outstanding legacy of 1935 to 1936 in China is the first national major campaign carried on by modern-trained Chinese Christians among Chinese students and youth. We refer to the "Youth and Religion Movement" now in its second year under the auspices of the National Committee of the Y.M.C.A. The significance of this campaign is that all of the public speaking and question answering—a vital aspect!—is being done by Chinese as well as most of the administrative work connected therewith. In 1934 Dr. Sherwood Eddy and his brother, Dr. Brewer Eddy, were the main speakers. In this second year's campaign there are Dr. W. Y. Chen, Professor of Psychology in Fukien Christian University, Miss Tseng Pao-swen, Founder and Principal of I-Fang Girls' Collegiate School, Changsha, and Dr. Y. C. Tu, Professor of Physics in the University of Shanghai. Here are, then, Chinese intellectuals going out to win Chinese youth to accept Christ. The possibilities of such a legacy are incalculable. At the time of writing this team had visited seven cities. The campaign carried on by the brothers Eddy reached altogether twenty-one cities. This team proposes to visit eleven cities. While this second team has visited only one-third of the number of cities visited by the first the attendance at the meetings in the seven cities is just about half of what it was in the twenty-one and the number who signed cards in the seven cities—inquirers, re-dedications and acceptances of Christ—is nearly half of what it was in the twenty-one cities. One noticeable feature of this second team's work is the way government school leaders and students have responded thereto in most of the cities visited. So much is this so that 1935 will pass on an almost new opportunity in this field. The team has found that the problems of Chinese youth can be grouped under three headings:—science and religion; national salvation; and a proper conception of life. This Chinese team is, both by training and Christian experience, well qualified to help Chinese youth find solutions to these issues.

In the political realm 1935 ended with deep obscurity enveloping the immediate future. Yet in both the world's and China's political circles it left a legacy of momentum towards closer cooperative effort. In the social realm in China, also, a vision of cooperative service is one of the legacies of 1935 to 1936. Christians, too, are digging deeper into the problem of their relations to each other and environmental agencies. In spite of the dark clouds hovering over its beginning 1936 faces some encouraging possibilities of progress.

## Christianity and the Life of China

W. B. DJANG

**T**HE question as to what distinct contributions Christianity will make to China as a nation, or what changes will take place in China if she accepts the Christian religion on a large scale, is a relatively recent one. It is a sign of closer cooperation and brighter prospects, for it presupposes a favourable turn on the part of China towards Christianity, and a more sensible and thoughtful attitude towards Chinese culture on the part of missions. With the breaking down of the old Chinese civilization the intelligent Chinese no longer assume an attitude of arrogant contempt for the whole of western culture, but instead are asking what are the best elements in western civilization which China should assimilate in the making of a new civilization for China. With greater knowledge and keener appreciation of the culture of China the modern missionary ceases to be a dogmatic invader who tries to transplant in China the whole western system of Christianity. Instead he too is asking what distinct contributions Christianity is to make to China, in addition to what she has inherited from her own past civilisation. The publication of *Re-Thinking Missions* is the best evidence of this type of thinking.

Among the Chinese writers on the subject several have published pamphlets on such topics as "Christianity and the Reconstruction of China," "Christianity and Chinese Civilization," etc. Most of them deal with the subject either in terms of abstract philosophy, basing their observation on classic books only, or in terms of concrete activities, with the various forms of recent Christian services and reforms in China as the main foundation of thought. Both are quite legitimate and deserve serious study. The present article proposes to deal with the subject from the social point of view; it aims at visualising the Christian influence upon the corporate life of society. So far as the writer is aware there has been no article on this side of the subject.

It is evident that in attempting to study a subject of this magnitude in a short article like this one must keep to generalities only. But the writer believes that the main suggestions and conclusions can easily be substantiated with a general knowledge of the history of the Christian Movement. The main lines to be followed in this article are three: Christianity and the Religious Life of China; Christianity and the Moral Life of China; and Christianity and the Social Life of China. For the sake of clarity we shall take up these subjects one after the other.

### Christianity and the Religious Life of China

China is a land of religions. Nearly everyone of the great religions of the world has a footing in China. Old China was very proud of the fact, and looked upon all religions with equal respect.

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*Note.*—Readers of the *Chinese Recorder* are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

"As the hundreds of rivers, following different courses, all pour into the sea, so the thousands of doctrines, with varying emphases, will converge on the same consummation." Is there any room for another religion in China? Has Christianity anything new to offer to China's religious life?

The answer to this question has to be in the affirmative. The very fact that there are so many religions in China is the weakness of the religious life in China. The nation that has passively received religions from all directions but has not actively preached any of its religions elsewhere, is clearly a Dead Sea of religions. It shows that there has been no religious vigor or conviction of any kind. That is precisely what happened in China. Religiously China is entirely passive. She has not done any work in differentiating, assimilating, or amalgamating the various elements in her religious treasury. Her religions have increased in quantity, but have not advanced in quality. Even today one finds elements of primitive nature worship, Confucian moralism, Taoist negativism, Buddhist asceticism, and the like existing side by side in the same society, same family, and sometimes in the mind of the same individual. The different religions are looked on as different types of doctors in the modern world. They can be called on one at a time, or all at the same time, or not called on at all when one does not feel the need of them. This seeming serenity and freedom in matters religious, has a very unfortunate result on the life of China. With the educated upper class religion gradually degenerates into a means, a tool, and even a toy, which one can play with as one likes. Therefore, it knocks out all the nerves of the religious life that make for conviction and power in life. No doubt this state of mind is largely responsible for the absence of religious wars and persecutions in the history of China, such as marred the history of Europe. But it is also responsible for the absence of any positive missionary activity to the world. No one in China ever felt as Paul did—that he owed a debt to every race of humanity.

To the unsophisticated masses this apparent freedom has been a real tyranny, for they are slaves of many gods but sons of none. Ordinarily they may forget all of them, as many people often do. But in times of trouble and sorrow, which occur frequently, they become extremely helpless and fall prey to innumerable superstitions. No lord is their shepherd who leads them to green pastures or restful river banks. They are orphans, left to seek for salvation as beggars from one god to another, and from one temple to another. The sense of safety and satisfaction, so precious in religious life, is not naturally provided for the Chinese.

Many people seem to have taken this situation as due entirely to the racial character of the Chinese people, they being preeminently passive and conservative. Now it is a recognized fact that many factors work together in the formation of a racial character. Here we shall not be able even to review the various factors that enter into this formation. We would, however, maintain that among the many factors, religion itself is one of the most potent. While racial character may have its bearing on the nature of a religion, it is



equally true that the nature of a religion has much to do in influencing the character of a race. The people of ancient Rome, who were divided into skeptical intelligentsia and superstitious masses before the coming of Christianity, were united into one religious system within less than three centuries. The same people changed their character in accordance with the change of their religion.

After all the present conditions in China are not so greatly different from those of Greece and Rome at the beginning of the Christian era, such as were portrayed in the book of Acts and in the letters of Paul. The people of Athens, Corinth, Ephesus, and Rome itself were highly religious; and their streets were filled with temples and altars. Maybe Athens was not the only place that had an altar for the unknown god. At the same time there were a number of the socially fortunate who despised all religions, such as the audience which heard Paul at Mars Hill and the scholars who disputed with Paul in the school of Tyrannus. But with the advance of Christianity the Roman people were religiously united into one body. If it was possible for Rome to change its character under the influence of Christianity, it would be also possible for China to do the same.

The fact that Christianity can accomplish this task is primarily due to its high idea of God. The Christian God is high enough, for any intelligent people, and no one, however well educated, can depict or despise Him. On the other hand He is sufficiently low and near for the common folk who are not given to philosophization. They find Him real and vital in their daily lives. At the same time the Christian conception of God takes Him to be a *Jealous God* who demands an absolute submission of the total personality of the believer, the *Only God* who does not tolerate the existence of any other deity, a *Righteous God* who desires virtue rather than sacrifice, and a *Loving God* whose love also constrains the believers to pass on their experience to others. Only with a God like this can there be a simpler, higher, truer, and more vital type of religious life in a nation. This is what China needs today.

#### Christianity and the Moral Life of China

Morality is the one phase of life in which China seem to have excelled. At least no people seem to have laid greater emphasis on it than China. Confucianism, which has been the leading influence in China, is essentially an ethical force. And its emphasis is equally strong on public life as on private life. "To rule with moral power" (Wei Cheng I Teh), has been the accepted motto of the government throughout the centuries of history. Any innovations, whether in the line of legalism such as attempted by the First Emperor of the Chin Dynasty, or in the line of economics such as proposed by Premier Wang An Shih in the Sung Dynasty, are always branded as political heresies. This attractive political theory has been largely responsible for the lack of efficient government in China. Because "To rule with moral power" is often identified with another slogan, "To rule without effort." And the latter is naturally interpreted as not to have any aggressive policy at all.

On the side of personal morality the emphasis is equally strong. In the pre-Republic days the whole educational system, from elementary school upwards, was primarily a moral training. Their text books were the classics of the sages, which to the Chinese are comparable to the Bible in Christian countries. Out of the school the whole social fabric may also be regarded as a moral training system. There are not only general moral precepts for everybody alike, but also specific virtues for each class of individuals, such as the virtues of a ruler, of a minister, of an officer, a soldier, a parent, a child, a husband, a wife, brother, and sister. The old Chinese civilization may have overlooked many other things, but it did not overlook the moral emphasis.

With all its emphasis on morality it is generally felt today that there is something lacking in the ethical life of China. It seems to have emphasized the negative side of the problem only. The often quoted dictum, "Sweep the show in front of your house but do not touch the frost on the roof of your neighbour's," well exemplifies this emphasis. In principle it is meant to keep people from being meddlesome, but in fact it has resulted in a lack of public concern. Your next door neighbour may be a gambler, a drinker, an opium smoker, or even a burglar, it is not your business either to admonish him or to report him to the proper authorities.

This onesideness is also seen in the over-emphasis of individual morality to the exclusion of social and corporate morality. For instance, to furnish free medical care for the poor and needy has always been regarded a good virtue. And many have provided such in their homes, in their shops, or in trust of some friend or institution. But organized medical services in the form of philanthropic hospitals or public hospitals were not seen in China until very recently. The same is true of poor relief or other forms of charities. Most of them were done by one person or one family. The natural result of this moral philosophy is that the good individuals which compose the nation have made a rather poor nation.

Maybe the western nations have erred in the opposite direction, i.e. they seem to us Chinese as a little too aggressive and too ready to impose their own ideas and methods upon others. But that is because they have forgotten half of the Golden Rule: they have obeyed that first half of "do ye unto others," and neglected the qualifying clause "as ye would they would do unto you." The first half of the command is precisely what China needs today. It needs a moral philosophy that emphasizes public virtues as well as private. It needs a moral conviction and urge that drives people to conquer evils and to create a new order, such as was exemplified in men like John Wesley, John Knox, John Calvin, Martin Luther, the Apostle Paul, and above all the Lord Christ Jesus himself. Nothing short of that can pull the people out of their cold, calculating, and callous tendencies of life.

#### **Christianity and the Social Life of China**

As indirectly hinted above the lack of public spirit and organization is the greatest curse of China. This, unlike the other

two defects, is generally admitted by friends and foes of China alike. Some nationals broadcast this trait in order to justify the wrongs they themselves have done unto China. Others do it in order to awaken the Chinese themselves. Among the early missionaries Dr. A. H. Smith wrote about it in his *Chinese Characteristics*. Among scholars Prof. Huntington dealt with it in his *Civilisation and Climate*. Dr. Hu Shih calls it one of the five devils in China; and Dr. James Yen and his colleagues regard it as one of the four fundamental ailments. Not even the most hot-headed Chinese apologetic would deny its existence or defend its right of existence.

How did this come about? It cannot be traced to a biological origin. Again there may be many factors, but we venture to suggest that religion is one of the most powerful factors in bringing about this characteristic. Of all the religions in China there is not one that has a conception of social organization. It is natural that such negative religions as Buddhism and Taoism do not emphasize it. But even Confucianism has nothing to say on this point. Its social philosophy is contrary to the idea of social organization. Because the virtue of the ruling class sweeps over the masses like wind over grass, what need is there for any organization at all?

This dislike of organizations has almost become the second nature of the Chinese people. Recently not a few of the Christian leaders in China have come to feel that the existence of an organized church is an hindrance to the propagation of pure Christianity. This may be true, for if the Christian missionaries can give up the idea of organizing churches, many more people would probably be ready to accept the Christian religion. *Re-Thinking Missions* also seems to encourage this idea. To the present writer, however, the organized Church is a distinct contribution which Christianity can and should make to China. He thinks, indeed it is the genius of Christianity itself. No other religion in China, and probably not in the whole world, has anything like the Christian Church. It seems that the strong social spirit and organizing power of the western peoples are derived from it.

Dr. Kagawa of Japan once remarked that a healthy society, like a fine piece of cloth, is made up of even and strong threads. This implies two things: that every individual is a self-respecting, independent person; and that these individuals on an equal basis willingly enter into an interdependent relationship. These are exactly the principles of the Christian Church, as it was founded by Jesus and Paul. While the Church has at times and in places neglected these basic principles and degenerated into ecclesiasticism or nationalism, it is in so far as it was true to these principles that it has exercised its influence across the boundaries of races, nations, colours and classes, in the ancient world as well as in the modern. It is with a religion that has this genius in it that we can build up a public spirit and a healthy social organization.

In conclusion one needs only to point out that Christianity has these distinct features because Jesus had all these distinct marks. He was a man of a jealous, righteous, and loving God, whose will



he obeyed unto death. He was a man of moral conviction and courage, who not only went about doing good himself but also rallied to his cause a group of men to create a better state of affairs in the face of obstructive influences and deadly enemies. He was a believer in personal independence and fought for his own against his family folks. Yet at the same time he was organizing a fellowship in which no one was independent, but every one was servant of the whole. They were to minister to one another and to wash one another's feet. The union was so complete that they were to abide in him as he was in God, the Father of all humanity. A true follower of Jesus Christ must fully appropriate these personal characteristics of Jesus into his own life.

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### Take Up the Cross and Die!\*

N. Z. ZIA

**T**HE greatest influence exerted on me by Christianity in recent years is the undaunted spirit of Jesus to take up the cross and die. This seed of willingness to sacrifice one's life may be traced back to my childhood although I know not how it was sown.

Under the shadow of a little gloomy lamp, in a humble cottage, the hum of reading by several fatherless children went in harmony with the clicks of the shuttle in the weaving machine. Such was the family into which I was born. My mother, though not a Christian at that time, was in reality a pious believer in religion—nay, she was already a follower of Jesus. She had taken many a bitter cup before she could, in an impoverished environment, bring up these several fatherless children—all of whom were weak, sickly and poorly nourished. It was her ten slim fingers that made the clothing and food for us: it was her silent tears that irrigated our withering souls! Such a pitiful, prayerful "Gethsemane" finds its echo in the cross before which I am now struggling.

When I was young I was proud of myself, having been born with deep emotion. Unfortunately my emotion was overshadowed by a touch of pessimism. The greater number of the poems which I wrote during that period were elegies for the deceased friends of the Returned Students' Club and the Tung Hsiang Hui. Christmas, which was universally celebrated, often did not impart to me so much inspiration as Easter. At Easter of a certain year I exchanged with my friend a piece of diary which was written with blood to commemorate Jesus' crucifixion and was intended to strengthen our devoted attachment. The saying, "not willing to be born at the same moment, but rather to die in the same instant," was the oath of our young men's fellowship league. There were, indeed, other religious experiences during this period, but the inspiration acquired from the death of Jesus often played the first role in my life.

\*From a book with the title "My Religious Experience" published by the Association Press, and translated by the author.

How swerving and abstruse the way of life was! I, who was highly emotional, had a chance to enter into the rational and critical aspect of life. I began to bury myself in philosophy. I met Whitehead, I met Kant, I met Plato, and Socrates. I soon discovered the internal life of Jesus in the light of all these philosophers. A prayer in the closet, an adventure along the narrow path, harmony and communion with God, a mystical experience obtained through that saying "Father is in me, I in Him,"—all these spread clearly before my eyes. The reality of God is so sure and so actualistic. Yes, I get it now, Jesus had great confidence, great courage; his words have weight; his character and behavior have great influence; he stands on his own ground; he is undaunted, unsubmitive. Why! Because he had God behind him. God was *with* Him. He did not leave God even for an instant. He took up the cross courageously and decisively. Why? Because he was *with* God. He took up the cup with God, and he mounted the cross with God. "If a man in the morning hear the right way, he may die in the evening without regret." Jesus not only heard the right way, not only practised the right way, but he was and is actually one with the right way. What did it matter to him, if he should meet death—nay, such death is real life.

"If any man wants to save his life, he must first sacrifice it?" "A seed must rot before it buds and gives forth more seeds." "If any man will come after me, let him deny himself, and take up his cross and follow me." How clear and direct these commands sound in my heart even today! In recent years I have been fully occupied with my work. In addition to the teaching load at school, there have been extra demands on me for literary contributions. I was editor of six magazines for a time. At other times I was engaged in going to meetings and delivering speeches here and there. I also made up my mind to translate two books each year. Students often kept me busy with visits and interviews that not unfrequently lasted till after midnight. Other occupations such as correspondence with friends, discussions on the philosophy of life or friendly affairs, all took a considerable amount of time. I set up a time table: daytime devoted to teaching and social engagements; nighttime from eight to two o'clock for study and writing; from six to seven in the morning for meditation; leaving only four hours for sleep. Because of this constant use of the brain, diet seemed less important. Hence, both sleep and diet decreased. Material satisfaction could be diminished to its minimum, while on the other hand the spiritual satisfaction might be augmented to the fullest extent. I had suffered from internal piles for many years. However, my zeal overcame the pain caused thereby and I worked forgetting all about it, till the cock crowed and the lamp gave way to daylight. My wife and my friends often sent me counsel which I frequently neglected. The words of Chu-Kê (諸葛亮—Kung-ming) inspired me: "Though I was wholly worn out by performing my duties, I shall work, still, till I take my last breath." Our time is ten times more critical than his. The crisis which we have to face and the responsibility which

we have to take up, are a hundred times and a thousand times more urgent and distressing. I shall not regret it, even though I should die, if I can do a little good for society, for our brethren, for our hopeful young men, and for our race in agony. "Father, is this thy will?" I think of this late at night and ask myself, "Whither shall I go?" This is one of my inward struggles.

I am not at all interested in political movements. But in a fellowship correspondence last year I said this: "If we do not reform our political situation in this critical time, we are not humane." Broadly speaking, man cannot stay away from politics. Aristotle said, "man is a political animal." In modern times, political force has a very direct influence upon the life of the people. The politics of China today, especially, will determine the destiny of the Chinese race. It is of considerable importance whether China shall thereby live or perish. The word "seek" in Dr. Sun's Will, ".....to seek liberty and equality for China,....." I think exactly coincides with the idea of prayer in Christianity. The Lord's prayer, "our father who art in Heaven.....Give us our daily bread," also embodies the same idea of "seeking". That the wicked shall be destroyed; that the enslaved shall be set free; that the oppressors shall be overthrown; that the Kingdom of God, where equality and liberty are to be found, shall be realized on earth—all these are too obvious to be disputed. Efforts for their realization must be made therefore without the least hesitation.

But unfortunately our present government has taken a counter-march against the spirit of the age. They are again worshipping the ancient heroes and Confucius; they are performing sacrificial rites to the dead, and paying homage to the living Buddha in order to invoke the gods that the people may have salvation. All such follies have actually made a mess of the Government and its orders, because they believe the ghosts and spirits and shut their ears to the voice of the citizens. Under the despotic power of authority, many people begin to assume a passive attitude and dare not raise even one finger in the face of the Government. We must protest against such follies. I have written several articles in this connection, but my friends think that I have been going too far. I think it is the low spirit of the people that has given the Government a chance to broadcast their ignorance. If the people were only a little more antagonistic, they would have given the Government a check. And now can we save and uphold the dignity of our race without a due price? "Liberty or death." As a citizen you cannot keep away from politics; you are coerced to pay taxes for the house you live in; you are forced to pay taxes for the rice you eat, the water you drink, the lights, and what not. The opinion and manner of the people are all modified and repressed in all unreasonable ways. I am sure I am not the only one who has had such bitter experience. A man thus doubly enslaved should feel ashamed before God! There on the one hand stand about us the "Roman imperialists" whose ambition is to invade and oppress, while on the other hand there sit



over us the "Herodic puppet government" that is ignorant and despotic; and there are still others, the Pharisees, the politicians, the bureaucrats, and the stubborn formalists from whose bosom come only hypocrisy and deception. Can we followers of Jesus remain silent and not be ready to struggle with the Satans for our people who are now in the claws and between the teeth of the oppressors?

Arrested I am ready to be! To the jail I am ready to go! I am willing to suffer for whatever I am convicted of! The majority of our young men today are too submissive to might and threats. They would rather be suffocated than raise their heads and take a breath of the fresh air. They lower their heads before the despotic rule, and dare not express their opinion, though they are angry at heart and have much to say. As the spirit of the educated becomes low, so also the life of the nation becomes short. Students in the past made a blunder by being too bombastic and the students of today also make a bad mistake by being too taciturn. The one is just as bad as the other. Jesus knew very well that to offend the power of the rulers meant to be crucified, nevertheless he stepped forward and cast out those that sold and bought in the temple of God and reproved the Pharisees and the Scribes in the synagogue, in the streets, in the face of the people. Without the least hesitation he protested openly against the ruling class. His unbending spirit of justice should make us feel ashamed of our weakness, our faltering soul and our submissive acts. If I only bend a little lower, I shall not lack chances to make myself known in official circles, and to feather my own nest. But such an ambition dies out after all. I am proud of myself, because I have saved myself from temptation. I have full sympathy with the people in the lower stratum, and I shall be willing to join in the company of "fishermen," and peasants, so that my strength will be greater in defiance of the ruling few. Truth needs no compromise; and if what I do is for justice, I shall not wince before the scaffold. Am I so unfortunate as to be doomed to mount the crematory of Bruno, or so misunderstood by the authority as to drink the hemlock of Socrates? Today, being in an agony, with sweat drops on the forehead, I am praying earnestly, "Father! is this thy will?" I am struggling at heart, hesitating in Gethsemane! Shall I go straight forward now, or shall I wait till God sends me another command? This means another internal war within me.

"Whosoever will come after me, let him deny himself, and take up his cross and follow me." Here lies the pith and marrow of the Christian doctrine. The progress of my religious experience, I may say, is built on the cross and so strengthened by it. "Can I sing the song of triumph to the end?" I ask myself and feel weak: I—probably the young men of today as well—need to make a decision such as that of Jesus, need a strong will power such as Jesus had and a sacrificial spirit that never winces, in order that we may realize the Kingdom of God on earth.

## A Tentative Credo

KIANG WEN-HAN

**1** I believe in religion not because men are incurably religious but because religion can meet the fundamental needs of men. I refer especially to the "spiritual" needs. By "spiritual" needs I do not mean that they are super-natural but that they carry "meanings", "values", and "purposes". In fact, all human needs have both their material and spiritual phases. Religion is a human quest for an extra-human support of a way of life. It involves a form of faith, a life of loyalty, and an integrating process of dedication and adventure.

2. I choose the Christian religion because it provides comparatively the most adequate "pattern" which can help me to live the best life in this present-day world. I believe that in choosing a religion I do not choose a closed-mind. Therefore, I still wish to cultivate an open-mind which will enable me to take in and embrace that which is good, true, and beautiful from other historic religions. The Christian "pattern" is not a static and a dead one. It is ever-growing, and ever-changing. But the general frame-work cannot be sacrificed by any synthetic or syncretic attempts.

3. I believe in God "God" is, however, a linguistic term used to describe a set of phenomena experienced by human beings. These phenomena are chiefly in the realm of "meanings", "values", and "purposes". They are essential in the building of character, and in the seeking for a good life. Their scope is both cosmic and social. Analytically speaking, God is a unifying concept of that objective reality which embodies all the goodness, truth, and beauty in the universe. It is immanent, creative, qualitative, and active. God is personal in the sense that men can have personal communion with Him. But our knowledge of God cannot be fully achieved by intellectual analysis. It is rather achieved by a life lived in constant awareness of Him.

4. I look upon Jesus as a pre-eminent revelation of God. As a Christian, my God is a Christian God. In other word, my concept of God cannot be set apart from Jesus. Jesus is the image with which I picture the character and activity of God in worship. In our belief in God, we cannot help being anthropomorphic; ours is only a choice between a higher and a lower anthropomorphism. To me, Jesus is my image of God.

5. I believe that men do not live by bread alone. Strict economic or materialistic interpretations are inadequate as life philosophies. For the impersonal forces are only points of departure rather than goals. As we grow, we become more and more personal. And personality is the supreme value in the Christian religion. From the Christian standpoint, bread and butter are secondary to the practice of love, sacrifice, and service as exemplified by Jesus Christ.

6. I believe that religion must be identified with life. Therefore, I have no use for any religion which has its starting point after

death, nor any religion which is divorced from the hum-drum problems of every-day life. To be religious is to wrestle with problems and to find rest in God. Pascal says, "Christ will be in agony in the souls of his people till the end of the world." And Augustine says, "Our hearts are restless until they rest in Thee".

7. I believe that the Bible is an indispensable tool for religious devotion. But it is a human record and hence subject to academic criticism and illumination. A real religious man will welcome any truth and avoid vindication of authority just for its own sake. For loyalty to the truth is more religious than mere conformity to a prescribed statement or doctrine.

8. I believe in prayer. It, however, presupposes a monistic view of the universe. By a monistic view I mean that the so-called "supernatural" is not above but within the "natural". When I pray, I do not seek for a supernatural intervention from a supernatural God. To me, prayer is the exposure of our needs and aspirations before the throne of God, who is immanent in this "natural" universe, and the seeking of His support in the continued process of re-evaluation, re-adjustment, and re-orientation of the "self" and its relationships. We are the co-workers of God. Prayer makes the praying person more humble and more open-minded, hence more susceptible to the impact of truth or the will of God. Prayer is not answered by the falling of manna from heaven but by my own work coupled with a deep sense of a free obedience and an obedient liberty.

9. I believe that true salvation is a process of growth and not a static result of achievement. We need to be "saved" not because we are inherently sinful but because we are capable of enrichment. Generally speaking, sin is associated with selfishness, social oppression, and human weakness. Its manifestation varies according to the intelligence and maturity of the individual. A sinner is often the victim of social and personal disabilities and therefore he should be treated from the standpoint of his need and not by a judgment of his guilt.

10. I believe in immortality, not in the sense that this physical body would somehow continue to live after death, but that the influence of my personality has an eternal existence. Immortality has no definite starting point and is confined to no definite structure. Everything we do and everything we say has an indelible social and cosmic significance. And this deepens our sense of moral responsibility in living. Immortality is both personal and impersonal. It is personal among those who bear a more direct impact of our personality, and impersonal among those who are farther and farther away from us. Even with the latter, it is not really impersonal but personal without an individuality.

11. I believe that the vitality and the value of being a Christian is to be constantly sensitive to the outstanding social issues of the day, and to think out ways and means of making our religion socially effective. The whole emphasis of evangelical Christianity has been built upon what is called "personal religion." But personal religion must be social since personality itself is rooted in the social "milieu".



A faith that is entirely detached from social problems will only serve as an escape-mechanism leading to a compartmentalized, other-worldly, and socially impotent way of life. Our religious piety and lofty idealism must be supplemented by a social passion and a stark realism.

12. I believe in the "Church Universal" as a community of faith which transcends racial, national and class barriers. The word community does not mean "organization" or "good fellowship", but men and women transformed by the Love of God, living in responsible relationship with their fellows in a society which witnesses to the reality of that Divine Order which is over all and above all. It is a redeemed relationship in the Body of Christ. The "Church Universal" also transcends the lines of the different confessions and denominations, and carries a richer meaning and a better sense of catholicity in our relationships with the organized churches.

13. I believe that the realization of the Kingdom of God must be on earth and among the hearts of men. It is a gradual but steady process and must necessarily take a long period of time. We cannot short-circuit history. Our results are not to be expected in quantitative terms but rather in terms of the qualitative. It is much like the leavening of the lump. The organized churches must serve as communal centers where their spirituality, unity and creativity will have the efficacy of making the makers of the new social order, which we call the Kingdom of God.

14. I believe that the world is in a crisis and that there is a tremendous need for Christian evangelism. By Christian evangelism, I mean the effort to spread and to demonstrate the spirit of Jesus by word and life. With regard to the missionary enterprise, two new trends need to be kept in mind. In the first place, we must realize that the division between "Christian nations" and "heathen lands" is very superficial. We are all facing the same "pagan" world. Brotherhood and goodwill should be the key spirit of the Christian missions. Secondly, we must see that Christian missions become a process of sharing rather than the means whereby one group hands down something to another group. The missionaries are the ambassadors of radiant love and not dogmatic arrogance.

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### Can Evil Overcome Evil? \*

VERNON NASH

**O**NE morning early in November, 1918, the admiral commanding the American forces in Bordeaux received a message in naval code from Paris stating that an armistice had just been signed. The head of a great American news agency was in that city, was given the news, and permitted to cable it home. As a result, one French city and the entire United States celebrated what has since come to be known as "the false armistice."

\*An address given at Yenching University, November 17, 1935.

The accepted explanation of this curious happening is that the telegram was sent from Paris by a German spy in possession of the American naval code who knew that Roy Howard, then president of the United Press, was in Bordeaux. The purpose of the hoax was that the allied commanders and their governments might have a striking demonstration of their peoples' desire for peace. It was then hoped that they would lessen the severity of the terms of surrender soon to be imposed, making them much weaker lest the Germans prolong the war rather than yield.

Seventeen years afterward it is only too clear that the armistice signed on Nov. 11, 1918 was just as truly a false armistice as the one celebrated four days earlier. The wars which have come upon the world again are not new ones; they are merely continuations of the old one. Thus was a mockery promptly made of all the aims for which we were assured that the world war was being fought.

Since the tragic futility of 1914-18 is now almost universally acknowledged, I doubt the assertion that the dominant mood of those whose loved ones were killed is a solemn thankfulness for their heroism and self-sacrifice. It is rather, I should feel confident, mingled pity and deep resentment that their patriotism should have been exploited and that the supreme price they paid should have been paid in vain. Their righteous anger would be greatest, one would think, on Armistice Days when so much hollow sentiment about our fallen heroes is being poured out at the same time that their sons and younger brothers are about to be asked to repeat the fatuous process.

On the Sunday following the opening of the sixth assembly of the League of Nations, Harry Emerson Fosdick preached in the Cathedral of St. Pierre at Geneva. In his sermon were these words: "A clear conviction grows in the best thinking of today that mankind's realest conflict of interest is not between this nation and that, but between the forward-looking, open-minded people of all nations who have caught a vision of humanity organized for peace, and the backward-looking, reactionary, militaristic people of the same nations. The deepest line of conflict does not run vertically between the nations; it runs horizontally through all nations. The salvation of mankind from self-destruction depends upon which side of that conflict wins."

In the decade since those words were first spoken, the conflict between pacifism and militarism has become far more intense. In addition two closely related issues have become much more marked. One is the prospect of increased violence in the struggle between classes, the so-called class war. The other is the use of sanctions as an alleged instrument of peace. Both of these last two questions raise ethical problems for thoughtful, consistent pacifists quite as much as does armed fighting. How much force, if any, may rightly be used in human relations? How far, if at all, is it possible to overcome evil with evil?

In a very forceful essay on pacifism, Clutton-Brock develops the thesis that a pacifist to be logical must disapprove of all use of

force, whatsoever its nature or purpose. Dr. Edwyn Bevan in a letter to the *London Times* says (*inter alia*): "I should very much respect the opinion of those who think that all use of force in war is wrong (even if I could not share it) did they hold this opinion with a full realization of what the consequences would be if the evil will were allowed free course in the world without forcible restraint. The weakness of most pacifism is that it tries to glide over these consequences with the shallowest optimism."

One may grant the strength of this argument and this criticism of pacifism and still remain convinced that there must be some tenable middle ground between approval of war on the one hand and pure anarchy on the other. The argument usually rests upon an analogy between armies and police forces; this is dealt with later.

Reinhold Niebuhr and other prominent Christian leaders follow Henri Barbusse in insisting that pacifists with reference to international wars must approve the use of violence in the class struggle or acquiesce in the exploitation of the masses by the privileges and remain themselves beneficiaries, as a rule, of monstrous inequities.

The rightfulness of sanctions passes tomorrow out of the realm of pure theory into practice. One great nation, at least, thanks to the magnificent courage of two leaders of the Labour Party, both willing to yield places of prestige and power rather than compromise with their consciences, has been getting an education in pacifism such as no country has ever had before. George Lansbury and Lord Ponsonby believe sanctions to be simply war under a new name and in a new guise.

Most of you, like myself, would presumably give a great deal to be able to reach a tenable personal position on all three of these questions, war, the class struggle, and sanctions. A friend suggested when I was asking for proposals for hymns to be used in this service that we should certainly sign Melita, the hymn for those at sea.

Nevertheless, we do move forward. It takes quite a search now to find a Christian leader of any prominence or consequence who is ready to proclaim, without considerable qualification, that he can see any compatibility between war and the mind of Christ. The exception most of them now make is based upon an alleged choice of the lesser of two evils. The remaining bit of ground upon which Christian leaders who are unable to become one hundred per cent pacifists can find standing room is the reiterated assertion, "there are some things worse than war."

Bishop Manning in a sermon as reported in the *New York Times* said: "No one of us wishes to see our country drawn into war anywhere, but America has some duty and responsibility which she may not shirk." In a recent B.B.C. broadcast, the Archbishop of York used these words: "And here let me say that I share, and always have shared, the regret felt by many that we have gone so far in disarmament as we have when our neighbors were not following our lead. If it becomes necessary to uphold law by force, it is of primary importance that there should be enough force available."



The ground covered by the assertion, "there are states worse than war," needs therefore to be carefully reconnoitered. Is anything we can conceive of worse than war? Can there be? Perhaps, but my imagination does not reach to it, since all the vileness and viciousness of which mankind is capable becomes ascendant and dominant in every war. The Hon. Winston Churchill would scarcely be rated as a pacifist but he could write of the world war: "When all was over, torture and cannibalism were the only two expedients that the civilized, scientific, Christian states had been able to deny themselves, and these were of doubtful utility."

Even if one grants the contention that inaction and non-resistance might in certain circumstances permit the establishment of monstrous situations worse than war, even if we agree that we cannot always be as harmless as doves, it would still be desirable for us to be "wise as serpents" in our scrutiny of the avowed and real aims of the would-be war-makers. We may be swept emotionally into the next war to uphold justice and righteousness as we were so enthusiastic in the last one on behalf of democracy.

We need to be on guard against all high-sounding slogans, especially in the international realm. Moral impeachments against nations may be simply distilled essences of villany if laudable sentiments are used as cloaks over the age-long lust for possessions and power. We may go down into hell next time not for justice and righteousness but for what the dominant groups in our nations are able to make us think is just and right. In all such attempts to find the truth, the average man is like a blindfolded person groping his way along a precipice.

Granting for the sake of the argument that there may be conditions worse than war, I cannot conceive of any which would be prevented or improved by armed fighting. War worsens any situation it seeks to correct. The war to end war was concluded by a peace which ended peace. Militarism is far more of a menace to the world today than it was when Wilhelm II ruled in Berlin. The democracy which was to have been saved has been almost obliterated.

Just as democratic processes were the chief casualty of the world war, so righteousness and justice are likely to suffer grievous injury in the next war rather than be established or maintained as a result of it. "We have come to bring you Liberty and Equality," Marshal Lefebvre thundered the slogan of the Republic at the terrified burgomasters of Franconia; "but don't let that go to your heads," he warned; "for the first one of you that makes a move without my permission will be shot." The Marshal knew his slogans and his army orders well; "briefly, bluntly he combined them and fashioned an immortal howler. Yet his statement is more ridiculous than rare."

Two other plausible arguments are used by Christian apologists for war. The first is that law and order must be established before there can be peace. If righteousness and justice are not upheld, peace may be merely the permanent "freezing" of a *status quo* in

which right is forever on the scaffold, wrong forever on the throne. At first hearing, such an argument sounds most plausible, yet it seems possible to me to make a good case for the exact reverse. Peace may be the necessary prerequisite to law and order, not their ultimate outcome. Is there any hope that we can ever secure a divorce between might and right in an armed world? The true counsel of despair may be to urge that we must first establish right, then disarm.

The other plausible contention is the drawing of an analogy between an army and a policeman. No such parallel is claimed much any more for a purely national force for it is all too plain that a sovereign state is judge, jury and baillif rolled into one. The analogy is now claimed for an international force operating under the League. Its appeal would be even more alluring if a genuine world government with unqualified affirmative powers were given an army to enforce its decrees.

The resemblance between soldier and constable becomes very faint, however, on even a superficial examination of the alleged likeness. Policemen go after a known criminal only; they are held strictly responsible for abuse of their power, especially for harming or endangering innocent persons in the performance of their duties. It is expected of them that they will permit a criminal to escape if his death or capture is obtainable only by gunfire which threatens the safety of others.

It is along these lines that our chief questioning as pacifists arises concerning sanctions. Blockades on the necessities of life and financial embargoes can be, and usually are, quite as inhuman in their results as is armed fighting. It is certainly difficult to see how a pacifist can consistently approve the use of sanctions which require armies and navies for their enforcement. For other reasons sanctions may be simply war under another name and in a different guise. It is also far from certain in many cases that they would stop a war; there is always grave danger that they would prove a device for turning little wars into big ones.

Since it is now a common and popular argument to compare an army with a police force, we may be justified in making the analogy reciprocal. What would we think of, and do about, a policeman who secured the surrender of a dangerous criminal by torturing or starving his wife and children until he gave in. Beyond an enforced stoppage of the raw materials of munitions, narrowly interpreted, it is the effect upon civilian populations which make sanctions effective.

Judged by its results, are we not warranted in distrusting deeply the use of force anywhere. At the very least we should repudiate vigorously the contention that the end justifies the means. The end cannot justify the means because the methods which are used determine, to so large an extent, the objective which is reached. Before I would let any goal, however attractive, allure me into setting my feet on a road which led through hell, I should want the

most convincing proofs that the route had in it no unbridgable chasms or blind-alleys.

The end may not properly be cited to justify the use of a means because society is a living organism sensitive to the impression of all ideas and actions, whether good or evil; it will bear the imprint of their activity no less than of their achievements. It is the inevitable spiritual consequences of their acceptance of the code of the bully, not the ultimate economic, social and political consequences of fascism and communism, that fills with sorrow and dismay those who are genuinely interested in the welfare of mankind—a concern such as evoked this cry from Romain Rolland against the enticing eloquence of Henri Barbusse: "It is not true that the end justifies the means. The means are still far more important to the true progress of humanity than the end. And this is due to the fact that the end (so rarely, and always so incompletely attained) modifies only the external relations among men, whereas the means shape the mind either according to the rhythm of justice or the rhythm of violence. And if it is according to the latter, no form of government will ever be able to prevent the oppression of the weak by the strong."

Whether in the international realm or in class warfare we put ourselves into the paws of a Frankenstein when we concur in efforts to establish justice by violence, repression and terrorism. In our own time, exemplified best in Russia, Italy and Germany, and to a lesser extent in all our lands, the fact is demonstrated that once a group has obtained power by force it settles down to an attempt primarily to retain that power also by force, irrespective of the ideology each group may profess to support. Power which was first the means has become the end.

Very well, you may say, what is the answer? Do you mean to say that you really believe that evil can be overcome by good? Frankly, I do not *know*. I have an abiding faith that it can, based upon the faltering efforts mankind has made in the centuries past to put the principles of Jesus to the test. When I lose that faith, I shall certainly cease to profess myself a follower of Christ, since confidence in the supremacy of love and loving methods seems to me so central and essential in all which Jesus taught and did. In a recent address at the Bournemouth Church Congress, George Lansbury said; "Prelates of our church publicly regret that our nation has reduced armaments and join in the clamant demand for more and more weapons of destruction. We are told that if others do this evil thing, we must follow their example. This means, if it means anything at all, that we do not accept the gospel message, 'Overcome evil with good.'"

Because of the much larger supply of data available, I do feel very sure of a converse proposition: evil cannot overcome evil. All these milleniums we have been trying to put down one wrong by means of another, and it hasn't worked. As a last resort, or for experimental reasons, I marvel that humanity has not been more



willing to give the Way of Jesus a thorough trial, since all other ways have failed so terribly.

To sin against our highest ideals in order to oppose even unquestioned or undoubted injustice and wrong seems to me to be a sure way of committing spiritual suicide. The wholesale moral collapse which followed the world war was the inevitable result of giving ourselves over to bestiality for four long years. One evil did not overcome another. There is always multiplication rather than cancellation when one evil is opposed to another.

Few, if any, elements have been more responsible for the continued futile attempts of mankind to overcome evil with evil than the conception that ideals are ultimate goals, not feasible means for the here and now. However much this may be true for some broad idealistic objectives, it is an utterly vitiating opinion to hold concerning methodology. If good ever did overcome evil, or ever will be able to do so, it can do it now. I'm inclined to have my doubts about all forms of visionary vagueness, however rosy. The true ideal is to me the eminently practical; it is not an ideal to me unless it be considered thoroughly feasible, if given adequate and honest trial immediately.

Certainly I have no patience with the idea that pacifism is something which will work only in a peaceful and peaceable world. It wouldn't even be needed in such a society. For idealists to end an exposition of their principles with any such clauses as "but the present is an exceptional emergency" or "we must of course wait until the world is educated up to such ideals" is to give away their entire cause. Such "weasel words" simply delay the day of trial which must be made if ideals are ever to win out. The world will never be won to anything by mere expounding; it demands demonstration, but the time will never come when the outlook for the success of a trial will seem good to those whose faith is weak and faltering.

If Jesus' way of life is not the answer to mankind's problems in 1936, it never will be. That is, to me, the supreme significance of the apothegm, "Jesus Christ, the same yesterday, today and forever." What could it not mean if any sizable group were to act at once upon that faith against flesh and blood, against dictators present and dictators to come, against totalitarian principalities, against swinish economic powers, chauvinistic rulers of the militaristic darkness of this world and spiritual wickedness, no matter how high it may be placed.

We ought to find courage thus to stand in the knowledge that an "executed criminal" and his "ambassador in bonds" overcame the world. How long must it be before we Christians enter into fellowship with St. Paul in proving the adequacy of the *whole* armor of God? Would that a verse from Luther's Bible were more to me than a piece of delightfully alliterative German: "Ich vermag alles durch den, der mich mächtig macht, Christus."

## If I Were Chinese!

MURIEL LESTER

**B**UT if you were Chinese, what would you do in the present situation?"

Whenever this question has been asked me in public or privately I have taken refuge from its challenge by reminding my hearers that this is only my second trip to China and that both times I've been a mere transient. All my lectures have been strictly factual, objective, about Mahatma Gandhi's struggle for independence in India, about the Peoples' House in the East End of London that we call Kingsley Hall, about the functioning of the first socialist local administration set up in one of the boroughs of London, about the Non-Violence Movement in Europe. On each of these topics I had first hand information to give. I left my audiences to draw their own conclusions. Surely, too, it would be idiotic to imagine myself Chinese! I am of a young and adolescent race. China has traditions, patience and wisdom, which I have not attained. My background is all wrong—according to Chinese standards. It's aggressive, pugnacious, self-assertive.

Yet, I have succumbed to my friend's request and I am about to make a spectacle of myself, simply out of gratitude to China for being what she is. At any rate I can be honest.

**My Background.** As a child I was taught that Britain was always right. Such incidents in our history as the opium war were not mentioned. War was glorified. "England always won"—unless there was base perfidy or treachery practised against her. Most of the volumes on my book-shelves were about famous soldiers. At the age of nineteen a book of Tolstoi's wake me up to discover what is implied in the teaching of Jesus. I threw in my lot with the working people in the East End of London and became a Socialist. When war broke out I found myself one of an unpopular minority of less than 50,000 who in a nation organized for hate and killing, refused to aid the common cause. We would neither fight nor make munitions, subscribe to the highly profitable War Loan nor even pray for victory.

My neighbours threatened to murder me, attacks were made on Kingsley Hall. Then a German Zeppelin shattered the place. Another bomb fell on a nearby school and killed twenty-three little girls. The submarine blockade was successful enough to necessitate our standing in the roads in long queues for two or three hours sometimes, waiting our turn to get served with the cheapest, commonest food. We put ourselves under a strong mental and spiritual discipline and forced ourselves to be objective about these things, to disbelieve the atrocity stories that were being published by newspapers and spread by propagandist speakers *on both sides*, to remember that there were bad and good in every nation, to use our brains so as to recognize that you can't cast out German militarism by British militarism, nor punish the Kaiser by killing German peasants.

Common sense reminded us that victory could produce a passion for revenge among the defeated and the next generation would have to pay the same price over again twenty years later. As one of our working women said: "Every German we kill is only some poor mother's son."

As soon as we saw this thing clearly, we had to spread our knowledge. Because of John Ball and Hampden, because of Milton and Cromwell, because of the Chartists, Charles Kingley and Keir Hardie, it was in our blood to begin speaking in the open air, writing broadsheets, distributing leaflets, telling the truth as we saw it. We resisted the Government's War Orders and took the consequences. For some it meant the loss of friends, of one's jobs, of the vote, of liberty and of life. We used to trample the roads of cities and the countryside with our message. We called on Cabinet Ministers, wrote to Members of Parliament, and tried to rouse the churches, endeavoring to show how war settles nothing permanently, impoverishes victor and vanquished alike and banishes from our common life those values without which life is not worth living.

As soon as the frontiers were opened, after the Armistice, we sent our ambassadors out to seek like-minded people in enemy and neutral countries and together with them we decided to take up the duties and dangers of world citizenship and declare the truth of the Chinese proverb: "Under Heaven all one family". "No man is my enemy. Even if my Government launches an ultimatum against his, or vice versa, he cannot suddenly become my enemy just because he happens to have been born the other side of a river or a strip of sea."

During the last twenty years we have seen more and more clearly that our present social and economic system perpetuates war. It cracks the whip of hunger and men must obey, whether they are ordered to work fifteen hour shifts per day or go out into trenches to murder their brothers. It's motive power is profit getting and it reckons property as more precious than people. Hunger could be abolished from the world, if we were to wake up, trust our common sense, change our monetary system, produce for use rather than for profit, and realize the obvious fact that there's plenty of food and raw material for clothes and shelter to satisfy the needs of every member of the human race\* if we would cease to grab and hate and fear and lie.

The linking up of the peoples of the world in a common purpose and in confidence in the inherent sanity and goodwill of their brothers in every land has been severely ignored by the newspapers of the world. Murders, suicides and divorces all increase circulation but war scares are the most lucrative, especially as many of the most powerful newspapers are owned and wholly controlled by share holders in armaments, oil, shipping, and other firms that profit by war. It is no wonder, therefore, that so long as we are subject to money power, so long as the tribute that flows into the coffers of

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\*The economists vouch for this.



the bondholders must be safeguarded at all costs, must indeed be the first charge on any industry, peace will remain as a word only, a breath, a sigh of regret.

**My Reaction to the Present Situation in China.** So much for my background. Now I am trying to think Chinese. I look

around me. I see that I am paying still to five different nations an indemnity levied thirty-five years ago, though European belligerents do not bother to pay their own debts, contracted through infinitely more costly killings! I see the ravages of opium and remember it was forced on us by British gunboats last century. I see the cluster of new Japanese and Korean firms illegally selling heroin and other opium derivatives wherein Japanese influence is strongest. I read the pious phrases which Britain is using while moving heaven and earth to get the League to function, to apply sanctions versus Italy, to save Ethiopia and her own source of wealth in the Nile valley. I remember how she used similar pious phrases when she gave Japan a blank cheque in 1931 to take Manchukuo from us. I have to give up my seat in the train to let Japanese smugglers sit down while they pile their great bales of silk and cotton on every available inch of floorspace. These cheap goods may put me out of work but I must say nothing. I have seen them for the last six months secreting Chinese silver dollars and carrying them to Japan. They wear specially designed waistcoats fitted with scores of slots, each the size of a dollar. I know the place where they sell firearms, smuggled in from their gunboats, to the most depraved of my fellow countrymen who commit murder for pay while China is held responsible. Extraterritoriality is pretty much of the devil at any time but when it is claimed as the protection for brothel keepers, gambling centers and obscene dramas, it gives plain proof in the eyes of the world that it's of an age that is past. In the middle of the night in Shanghai, Japanese soldiers are mobilized with their machine guns to stage a capture of the house I live in. They direct their gunboat fire on the school where I have just been attending a young peoples' Christian conference. They stable their horses in the play ground of my sister's school. In Foochow they protect 378 drug shop-keepers from Formosa and Japan who because of extraterritoriality can ply their illegal trade with armed men stationed in the street to prevent Chinese detectives and police from arresting their own citizens who break Chinese law by smoking opium.

Yesterday to all intents and purposes they took Foochow. Their demands are presented, accepted. They may land what troops they like. They may take the aerodrome. Chinese soldiery is to go. They may sell wherever they please. Their gunboat has just passed me, steaming up the river. The rising sun flag floats out from its pole in the stern. Bitterness engulfs me. My spirit is nearly drowned in shame.

**A Rebuke To My Leaders!** Why have you given way to them for so many years? Why did you not resist them long ago? Why have you left the defence of this precious country to coolies and hired men? Why have you accepted passively

the rule of discredited officials and allowed bribes to pass freely, regularly, openly? Why did you tolerate quarrels, jealousies, and rivalry between those in power?

Why for twenty years have you said: "China is too weak to resist"? It's a lie! We have as much courage, as stubborn a spirit, as the people of any nation. Surely we can say "No!" and take the consequences.

**Action.** Let us offer resistance, the only sort of resistance that is really effective. In every town and city let us calmly and openly disobey all their orders, refusing to dismiss teachers from our schools at their behest, refusing to buy their goods as we would refuse to buy stolen foods. Let us picket the drug shops, ten of us to each of them, asking intending customers not to enter.

"Oh! But we would be shot down, were we to take such a positive stand." This oft-repeated assertion wearies me. Of course, we should be shot down, dozens, scores, hundreds of us, perhaps thousands. Perhaps even one thousandth part of the members killed in the World War. Those died killing away in trench and on the field. Our deaths will be among our nearest and dearest. They will stir the spirit of men, women and children to an equal determination to preserve sovereignty over our own land.

At one point in the Indian peoples' great struggle, an unexpected factor had to be reckoned with by the British. Their own soldiers, so it is said, were unwilling to continue indefinitely holding down the resisters. It has been ascertained that the essential decency, the basic goodwill of ordinary people, so long as they are not stimulated artificially, can be relied upon to recoil eventually from wholesale massacre of fellow human beings.

Let others of us press forward with those numerous projects of rural reconstruction that have sprung up all over the country during the last year or two. With a little effort we can rescue our farmers from our money lenders who charge them 120% per annum interest. By cooperatives we can provide loans at 12% without any recourse to charity at all. Let us recognize in the peasant and the coolie, China's great asset and let us honour them and cooperate with them instead of loading our burdens on them.

Let us see that accurate information is collected regularly and forwarded to our representatives at the League of Nations, and published in the foreign press. Then it would not create such unnecessary stir when a foreign woman sends to Europe a few details as to names, addresses and extraterritorial privileges of opium dealers in a single town in China.

The more dangerous the action the better pleased we shall be for it is torture to remain supine while the Japanese keep taking another bite out of the living body of China.

Shopkeepers may excuse themselves for stocking Japanese goods on the plea of needed profits. Such an excuse holds no sanctity. Ruin and starvation is preferable to capitulation. Death from hunger

has less glamour and is probably more painful and long drawn out than death in the fighting line. But refusing to buy Japanese affects the invaders more poignantly than the killing of a few of their soldiers. Flesh and blood are cheap but the China trade is precious.

**An Objective Study.** Side by side with action I must force myself to think objectively and to conduct searching analysis of the present world situation from an impersonal point of view. Indignation, scorn and anger use up the energy that I want for creative purposes. Such emotions poison my body without clearing my mind. They also often furnish the weak-minded with an excuse to escape from reality.

I will keep reminding myself and others that there's a world outside the Far East, a world where just as appalling things are being done as happen here: that we are just now in a period of history when untold agony, physical and spiritual, is being inflicted by man on man in a large number of countries.

In whose name? Why? How?

These are universal questions that I must answer if I am to play my part in the great world struggle between the peoples of the world and the tyranny of property. Is it Japanese militarism that I am up against or is it the militarism itself? While the British militarists were wreaking their bitter will upon me in the opium wars, the people of Britain knew nothing about it. Public opinion is always misinformed about the war aims of its Governments, otherwise people would not fight. The cause is always camouflaged as noble. Its foolish to blame the *people*, either British or Japanese. The working people in both countries are indeed the victims of their own militarists, brought near to starvation because of the gigantic sums they have to pay each year to taxation, most of which goes for war purposes. Militarism then is the universal enemy and its nature needs unmasking by persistent effort.

War depends not on courage so much as on lying, spying, prostitution and employing beautiful girls to seduce officers so as to elicit valuable secrets from them. To British troops, anyhow, alcoholic drink must be served out to all ranks if the men are to get sufficiently stimulated to run a bayonet thro' a fellow being. Babies must be made to die by lack of milk due to a rigid blockade. Civilian hospitals must have supplies of merciful anaesthetics cut off, as well as drugs, soap and linen. The conquered enemy is forced to set up brothels for the victorious troops and to provide the women. Venereal disease spreads rapidly. Bombs must be dropped on crowded towns. Individuals must be trained to become automata—parts of a machine: initiative discouraged. Men must be forced to march in step with the crowd but out of step with the orderliness and rhythm that is at the heart of the Universe. To kill is to damage oneself, to be the champion of chaos, branded as a destroyer, a betrayer of mankind in league with death. In all this objective study my research laboratory is the whole world, not a sentence



must hold exaggeration, not a paragraph an overstatement. Evidence dated and proven must be forth-coming for every statement.

The Japanese militarists learned from British, French, German and American militarists. The Japanese are making me suffer, but centuries before I was born, in various parts of the world similar agony was being inflicted on others by this same militarism. I cannot fully understand my own case until I have studied others. My ultimate recovery, the ultimate recovery of Fascist victims, Nazi victims, and all victims of militarism depends on the peoples of the whole world developing a wider outlook, a deeper insight into the nature of man and his Creator, a closer sense of unity.

**Capitalism.** It soon becomes clear that the present economic system breeds war, must inevitably do so, is at the root of militarism. Then I must bear my share of responsibility for I am a beneficiary under capitalism. I have not troubled to find out whence my privileges came. By what right can I command a coolie's labour, wear clothes manufactured by little girls of nine or ten working twelve hours, six nights out of seven, fling a few coins to a ricksha puller and leave him in the cold while I go home to comforts? If I object to the tyranny of an alien race, why do I exploit my own fellow citizens? I must join with the peoples of the world in substituting a cooperative for a competitive system, institute public ownership of the means of production, and recognize that the only rational basis of the distribution of goods is need.

**Facing it Once for All.** Above all I will face the dilemma boldly and once for all I will choose my path. Is it to be violence and counter attack? Am I to bomb Japanese civilians as soon as I get the chance? If that descent to the Japanese level is the most scientific, up to date and effective way of serving my country, I will not leave it to coolies. I will train myself, be I man or woman, and start at once to perform that mental work and those arduous duties which appertain to soldiering.

Or is it to be the longer, slower, harder path of service of non-violent resistance, refusing to obey, the way of the Cross, thus helping to deliver the peoples of the world, including the Japanese from the ravages of militarism. Both courses call for action, devotion, discipline, courage: Shame on those who choose neither. The danger in every race is the vacillator, the one who mouths noble sentiments and consumes his own strength in emotion, who escapes the acid test of action by criticising others, who betrays the basic character of his people by flirting with self-pity, disguised in the garb of patriotism. Please join the courageous army of War Resisters or get hold of a gun and learn to kill.

**I Turn British Again.** Let me become British once more in order to crave your forgiveness for my temerity in writing all this. I ask pardon, too, for the sins of my nation against yours. I'd be thankful if you could remember that millions of my fellow countrymen are no longer imperialists, that for twenty-five years we've been standing against our governments, militarism and

economic imperialism, and have taken the consequences. We have got in touch with like-minded rebels against the accepted international order, (chaos it were better to call it!) in almost every country in the world. We are working together in unity and spirit. We know the League of Nations failed in 1931 horribly and abysmally. But we had by no means put our hope in the League. In fact we had little faith in the disarmament conference. It was likened to a conference called for the purpose of propagating the principles of vegetarians to which all the delegates were butchers' assistants.

We have been trusting to something much less cumbersome, less ungainly, the indomitable spirit of man. The world is waiting for peace; the people of the world, the peasants and workmen and mothers have common sense, sanity and goodwill towards each other. They will not be fooled much longer by the strutting insolence of the swollen bodies of profiteers and soldiers. They are learning to think for themselves. Thinking is a better way of using one's brain than paralysing it with gun-fire.

Military dictatorships are repainting the map. They appear almighty but they will crash. They always do. They cannot last. They are not rooted in the common people, nor in God. Their citizens are slaves. The future is with those who can endure as well as think.

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## Toward Better Housing For Shanghai Workers

Y. L. LEE

**G**ENERAL Wu Teh-chen, Mayor of the City Government of Greater Shanghai, declared some time ago that 1935 would be a "social reconstruction year" for Shanghai. In addition to promoting mass education and other movements, the Mayor and many other officials of the City Government have been desirous of meeting the wishes of the general public that better housing be provided for the poor of Shanghai.

Shanghai is the most important industrial and commercial city of China. In it live wealthy Chinese and many poor people. Because of the failure of their occupations, probably due to floods and other causes, farmers have been forced to flock to Shanghai. They have become unskilled laborers, such as ricksha pullers, wharf coolies, etc. It is difficult to determine the exact number of this class of laborer. Ricksha pullers alone number over 80,000 and their dependents about 240,000. Most of these unskilled laborers live in grass huts, of which there are about 30,000 scattered all over Shanghai. According to the recent registration carried out by the City Government the number of those dwelling in these huts is 94,122 or 3.1 percent of the total population of Shanghai. There may be some who did not register, also. Those who have seen these huts and their surroundings will readily agree that the living conditions therein are most unsanitary and miserable. The housing problem, which is common

in large cities throughout the world, seems to be especially acute in Shanghai.

With a view to improving housing conditions and helping the poor of Shanghai there was organized in April, 1935, the Labor Welfare Commission of Greater Shanghai. Mayor Wu is the Chairman, Secretary-General, O. K. Yui, and all the Commissioners of the City Government, together with about twenty other leading residents of Shanghai of different nationalities, compose its membership. It is the privilege of the writer to be the General Secretary. The members of the Executive Committee are as follows:—Mr. O. K. Yui, Chairman; Mr. J. K. Choy; Mr. S. Y. Wu; Mr. G. A. Fitch; The Rev. Father Jacquinet; Mr. C V. Starr; Brigadier Wm. Darby; Mr. Y. W. Yen, and Col. M. T. Tchou. From this list of names it is obvious that the Commission embodies an international effort to better the conditions of the masses of Shanghai. Every member has shown a fine spirit in fostering the plans of the Commission.

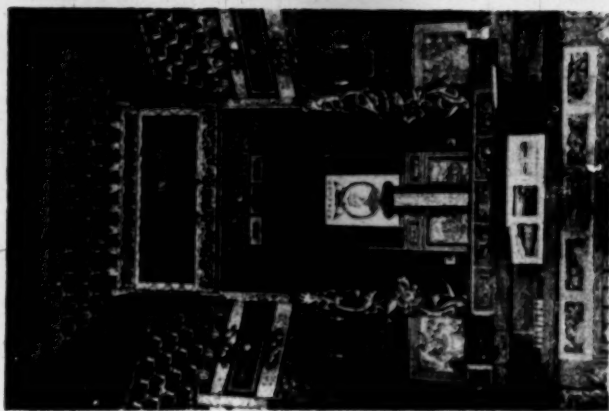
A number of projects for helping the poor have been proposed and studied. The Commission hopes to carry them out one by one in the future. The housing project is probably the most important. For this housing project the City Government has set aside \$1,000,000 silver. With this fund the Commission has built four model villages, at Chi Mei Road, Chungshan Road, Tai Mo Bridge and Po Sin Road. These four villages will provide one thousand houses for families and eight dormitories for single people. There are 214 A type houses (see illustrations) and thirty six B type houses at the Chi Mei Road village; 252 A type houses at the Po Sin Road village; 330 A type houses at the Chungshan Road village; 160 A type houses and eight B type houses at the Tai Mo Bridge village. In addition each village has two dormitories. These houses are built five or six in a row. Each house will have a living room (about 13×11 ft.) kitchen, toilet and upstairs sleeping accommodation. All the houses are fireproof and waterproof with plenty of sunlight.

The plans of the Commission do not end with the provision of adequate living accommodations. Each village will have a large playground for children as well as adults, a school building, a cooperative store, a tea-shop, a nursery, public toilets and public bath houses. With such features these model villages should become a force for the advancement of the many hard-working but poverty-stricken people who are their prospective tenants.

The villages are to be finished, it is hoped, by the end of 1935. Evidently these plans necessitate an elaborate social program for the villages. Coming as they do from grass huts the tenants cannot be expected to conduct themselves at first as befits their new conditions of living. The Commission felt, therefore, that social workers should be trained to induct them into these new conditions.

By means of a competitive examination the Commission selected from 183 candidates, thirty-six young men and women to enter a training course beginning from August 1935. They were to be trained for five months. Most of those selected were either college graduates or have had some other type of higher education. Some

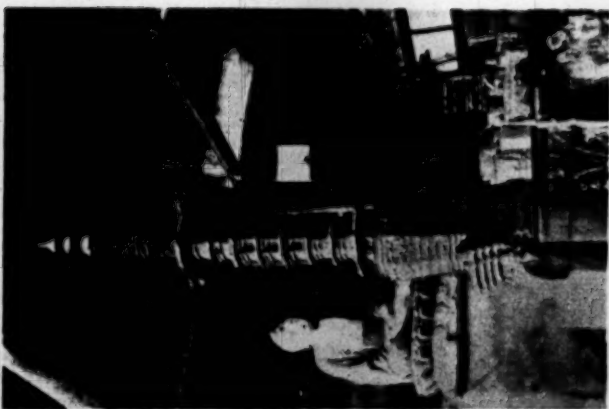




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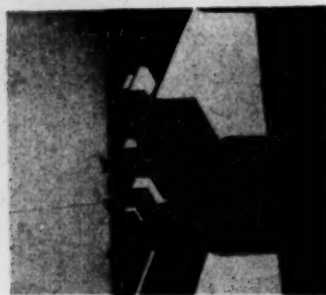


III.

# SCENES OF WEST CHINA.

I. Confucian Shrine at Hanchow, Szechwan. Back of the Tablet wishing long life to an Emperor is a picture of Sun Yat-sen. II. Kwanhsien, Szechwan Coolie Carrying Load of Wooden Dippers. III. Pagoda of the finest bronze: Shen Chih Temple Near Omeishan, Szechwan.

*Photos by D. C. Graham.*



TOWARDS BETTER HOUSING FOR SHANGHAI WORKERS  
*Top*;—One of the Four Model Workers' Villages; *Bottom*;—Left; A Type House; *Middle*;—Social Center; *Right*;—B Type House.

of them have had experience along the lines of the social program proposed. They are expected to give twenty-three hours a week to this training, exclusive of field work. The practical courses include hygiene, village administration, child welfare, store management, recreation and many other necessary activities which call for competent teachers to be in charge.

When the villages are completed at the end of 1935, people of the less privileged class will be permitted to move in. How much should be charged for rent is quite a problem. For example, in the Chi Mei Road village the Welfare Commission has invested about \$170,000. This includes the cost of the land, the construction of the buildings, all the furniture for the social center and two dormitories, the levelling and raising of the land and the installation of light and water supplies.

Before we mention the rents proposed for these new houses, let us note the results of recent studies of similar houses made by the members of the Training Class of the Commission:

*610 similar houses:*

*Rentals per month:*

57	..	..	..	..	less than	\$3.00
180	..	..	..	..	..	\$3.10—\$ 5.00
229	..	..	..	..	..	\$5.10—\$10.00
144	..	..	..	..	..	more than \$10.00

*217 grass huts:*

*construction cost per hut:*

134	..	..	..	..	less than	\$30.00
46	..	..	..	..	..	\$50.00—\$100.00
37	..	..	..	..	more than	\$100.00

Those, who live in their own huts, have to pay an average annual rent on the land per hut. This is quite low, being about \$1.00 per month on the average.

A study of rents paid by rickshaw pullers in the International Settlement of Shanghai shows the following figures:—rental paid by each family per month, highest \$5.10, lowest \$0.90 an average of \$2.43. The average monthly rent paid by eighty-three girls working in a certain factory in the International Settlement is \$0.86.

In the three villages under the Bureau of Social Affairs of the City Government, the rent is \$2.50 per month per house for the C type and \$1.00 for the D type. The Y.M.C.A. model village at Pootung charges \$3.00 per month for the A type and \$4.00 for the B type house.

The monthly rents proposed for the three new model villages are \$3.00 for the A type house, and \$4.00 for the B type house, and \$1.00 per bed in the dormitories. The study mentioned above shows that it is rather difficult for the mud-hut dwellers to occupy the houses in the new villages. The rents will have to come down more if we want to meet the financial condition of this class of laborers or even the majority of rickshaw pullers.



On the other hand the investment will not yield good interest on the basis of the rents as proposed above. Take the case of the Chi Mei Road village. The total investment is about \$170,000. The total rental receipt annually from all the houses and dormitories will be \$10,152.00 if all are occupied. This is about 6 percent annual interest on the total investment. It is inadequate to pay for the loan which was invested in these buildings. The Welfare Commission is planning to start a good social and educational program in each village. Such a program calls for a large current budget for the benefit of the occupants. The Commission thus stands to lose money on the whole project. That is the reason why so many people have already requested to move in. It is still a question as to what class of people should be admitted into these new villages.

The general public of Shanghai, both Chinese and foreign, has shown great interest in this new project. It is the hope of the Commission, that this interest will lead to willingness to share the responsibility of this project to Shanghai's poor. Our future is very bright.

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## Chinese Yinyang and Fengshui Conceptions

D. C. GRAHAM

### INTRODUCTION

#### Szechwan a Typical Part of the Chinese Culture Area.

**I**T is becoming more and more evident that China has never been an isolated country. At all times she has had contacts with other racial groups in Asia, and, with the exception of a few centuries when the trade routes were cut off by the Mohammedans, she has had larger contacts with Europe than has generally been realized.

It is also true that Szechwan has never been an isolated province. It has had several overland trade routes, and one of the main routes from China to Europe, the one over which Marco Polo travelled, passes through the province. A more important artery of trade has been through the great aorta of China, the Yangtze River, with its branches. The word Szechwan means four rivers, and has been given to the province because, including the Yangtze, it has four large navigable rivers. The old system of education made it necessary for the scholars of Szechwan, of whom there were many, to go to Peking in order to take their highest examinations. The policy of the imperial governments of China was to appoint the civil and military officials of Szechwan, from village magistrates to provincial governors, from other parts of China, and to make gentry of Szechwan officials in other parts of the Empire. The Chinese written language, unlike the spoken dialects, is usable all over China, and books written in one part of the country have been read all over the Kingdom. While there are local variations in every province and district, Chinese culture is on the whole a unity, and a study of the culture of Szechwan throws light on that of all China.

### The Yin-yang Conception in Chinese Culture.

In China everything is either *yin* or *yang*. Women are *yin* and men are *yang*. The moon is *yin*, and the sun is *yang*. Some stars are *yin*, and others are *yang*. The shady side of a mountain is *yin* and the sunny side is *yang*. The under side of a chair or table is *yin* and the upper is *yang*. Even diseases and medicines are either *yin* or *yang*, and this conception is to some extent a key to the study of Chinese medicine.

Even the weather is determined by interactions of the *yin* and the *yang* elements. If the *yin* predominates, the weather is cloudy, and a cloudy day is called a *yin t'ien*. If the *yang* predominates, the weather is fair.

It is well-known that there are two kinds of electricity, the positive and the negative. The Chinese find it quite natural to call positive electricity *yang* and the negative *yin*.

It is difficult for an Occidental to realize how important the lunar calendar has been to the Chinese. Each year was divided into four seasons, further sub-divided into twelve months, and still further, into twenty-four shorter periods. Every day was either a lucky or an unlucky day, and all this was carefully noted in the calendar, a copy of which was owned by nearly every family, and by means of which the Chinese ordered their lives—marriages, funerals, beginning journeys, making sales, planting, harvesting, etc. The Chinese calendar cannot be understood until we realize that the Chinese regard the changing seasons of the lunar year as the result of a struggle between the *yin* and the *yang* elements for ascendancy; and that during half the year the *yin* element dominates, and during the other half the *yang*. This is very clearly brought out in Chinese Folkways by Prof. Lewis Hodous, which is, by the way, one of the best books on China that has appeared in recent years.

The Chinese reduce all substances to five elements, namely, metal 金, wood 木, water 水, fire 火, and earth 土. Each of these is further subdivided into the *yin* and the *yang*. The resulting scheme is given below:—

Yin 陰, The Five Elements		五行,	Yang 陽.
辛	metal	金	庚
乙	wood	木	甲
癸	water	水	壬
丁	fire	火	丙
己	earth	土	戊

The significance of this diagram is that each of the five elements can be either *yin* or *yang*.

In the human body there are both *yin* and *yang* elements. If these are properly balanced, the person is well. If the *yang* element predominates, the person has a *yang* illness. If the *yin* element predominates the person has a *yin* illness. Now, there are both *yang* and *yin* medicines, and to heal a *yang* sickness *yin* medicine must

be taken until the balance is restored, and vice versa. This theory and method is not used by all Chinese physicians, but it is used by many.

A matter of utmost importance is the fact that in China all social conceptions and relationships have been permeated with and determined by the *yin-yang* conception. Men must sit on the left and the women on the right, because the men are *yang*, or superior, and the left is superior. For the same reason boys are more desired and more respected in the homes. In infancy a boy is given jade or some other valuable material to play with if possible, while a girl is given pieces of broken tiles or other cheap things in order to develop in her a sense of inferiority. If you wish to be polite and to ask a Chinese friend about his family, you ask him how many little princes he has, meaning sons. You do not ask about his daughters. In the past girls were not educated, for it might make them hard to govern. A woman's first duty was obedience—to her parents, to her husband, to her parents-in-law, and to her own sons. All this was because women were *yin* and men were *yang*.

In the winter of 1929 I took a steamer from Suifu to Chungking. The few cabins on the steamer were occupied, and with a large number of passengers I had to find space on the deck, which was literally covered with passengers who spread out their beds as the accepted means of reserving room enough to lie down at night. I spread out my folding cot on one side of the narrow path. On the opposite site side were several Chinese men with their beds at right angles to and their feet pointing towards the passage. Among them was an old gentleman probably about fifty-five years old. During the day he lay in his bed, covered by his blankets, to keep warm.

On the steamer were two Chinese girl students sixteen or eighteen years old. They wore short skirts and had natural feet and bobbed hair instead of the trousers, bound feet and long hair of the older women. The path was so narrow that as they went from their rooms to the kitchen or to the toilet, which were in the rear, their feet brushed against the bedclothes of the old Chinese gentleman. This was decidedly contrary to old Chinese customs. (The old gentleman was so disgusted that he remarked loud enough for many to hear him; "Huh, think of that. They don't know that they are *yin* and we are *yang*. They're apeing the customs of the dogged foreigners. It used to be that women were afraid of men, but now it is getting so that men are afraid of women." In the cultural world of this old Chinese gentleman social customs were determined with reference to the *yin* and the *yang*. This is further illustrated by the following quotation from Dr. Arthur H. Smith:—

"This Chinese (and Oriental) habit is at once typical and suggestive. It marks a wholly different conception of the family, and of the position of woman therein, from that to which we are accustomed. It indicates the view that while man is *yang*, the male, ruling, and chief element in the universe, woman is *yin*, "dull, female, inferior." The conception of woman as man's companion is



in China almost totally lacking, for woman is not the companion of man, and with society on its present terms she never can be."<sup>1</sup>

"According to Chinese philosophy death and evil have their origin in the *yin*, or female principal of Chinese dualism, while life and prosperity come from the subjection of it to the *yang*, or male principle; hence it is regarded as a law of nature to keep woman completely under the power of man, and to allow her no will of her own. The result of this theory and corresponding practice is that the ideal for women is not development and cultivation, but submission. Women can have no happiness of their own, but must live and work for men, the only practical escape from this degradation being in becoming the mother of a son. Woman is bound by the same laws of existence in the other world. She belongs to the same husband and is dependent for her happiness on the sacrifices offered by her descendants."<sup>2</sup>

This statment by Dr. Smith may be overdrawn in some respects, but in general it is a fair description of the *yin-yang* principle and of its vital relation to Chinese social customs and conceptions, which are determined with reference to the *yin* and the *yang*.

#### Nature Surcharged with Mysterious Potency.

To the typical Chinese all nature is surcharged with mysterious potency. This exists everywhere, but becomes specially located and potent in certain persons or objects. This conception generally exists not as a clear-cut theory that can be explained but as an undefined assumption that is nevertheless real, and is a primary key to the explanation of many of the phenomena that are commonly called superstitions.

In Szechwan it is believed that there is a nine-headed bird with one body and two wings and feet that flies over villages at night shouting with each of its mouths, each mouth or head having a different tone of voice. In vain you explain that it is a flock of birds confused and frightened by the city lights, each calling to the others so he will not get lost. Mr. Wang's grandmother saw one of these birds when she was a little girl. It is believed that if a feather or a drop of blood from one of these falls on your property something serious will happen—financial loss, a death, or something of the kind. When the supposed bird is flying over, people will shout, or hammer on their doors, so as to frighten the bird away. It is assumed that this uncanny creature, including its blood and feathers, possesses an unusual potency that is dangerous.

When banyan and cedar trees become very old, they sometimes develop into goods. It is not that gods come and dwell in them, but that the trees themselves become deities. The leaves and wood of such trees are believed to have power to heal diseases, and are therefore used as medicine. Since the gods have superhuman power, and the leaves and the wood are parts of the gods, they too naturally have superhuman power.

1. Smith, A. H., *Village Life In China*, pp. 302-3; 2, pp. 305-6.

Throughout Szechwan there is an idol which consists of a slab of stone on which is the inscription "The T'ai Shan Stone That Dares." I have been told that originally an actual stone from the sacred mountain T'ai Shan (太山) was probably used, but at present local stones are employed. Near the top there is carved the image of a fierce being with tusks. It is an idol that is placed by the roadsides to drive away the demons that might attack travellers, or at the ends of streets or alleys in cities and villages to turn back the demons that might come down the streets and enter the doors of houses that are at the ends of these valleys or streets. The root idea is that the sacred mountain T'ai Shan is naturally surcharged with marvellous potency, and that a stone from that mountain also possesses that potency.

A few years ago there appeared in the southwest of Szechwan a band of more than one hundred robbers that defeated every army of militia or soldiers sent against it and looted town after town. A prefectural magistrate decided that they must be conquered, and sent an army of over three hundred soldiers against them. Continued success and increasing wealth threw the robbers off their guard. Early one morning the army of soldiers surrounded the robbers and killed all but two, who managed to escape. The soldiers and country people cut out the hearts and livers of the robbers and ate them in order to get their courage. To them courage did not mean merely the willingness to face dangers boldly, but also the power to carry dangerous undertakings through to successful conclusions. Eating the hearts and the livers of the dead robbers gave those who ate them the courage and power of the robbers. This is not an isolated case, but has happened frequently in Szechwan during the last twenty years. Soldiers from Yunnan Province have also eaten the hearts and livers of their dead enemies in Szechwan.

In medicine shops the bones and flesh of fierce animals such as tigers are sold as medicine. Since these animals have marvellous power, their bones and flesh must have marvellous power that can be used to heal diseases.

*(To be Continued)*

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## In Remembrance

ALICE MARIA CLARK

**O**N September 13th, 1935, at Kuling in Central China, there passed on one of the outstanding personalities of the Hankow missionary community, Miss Alice Maria Clark.

A devout member of the Church of England, but working under the A.C.M., her wide sympathies brought her in contact with many union activities. She had won the affectionate regard of a large circle of friends, both Chinese and foreign, outside the limits of her own church and mission. Born in Southampton, England, on

December 30th, 1857, she always retained her British nationality and loyalties, while at the same time her long residence in America, where she was given a post on the Board of Regents of the State of New York, and membership of an American Mission gave her great sympathy with that country and its ideals.

Her work as a missionary was begun in India, where she worked for some years near Bombay under the Cowley Fathers: but having contracted bubonic plague she was obliged to return to the United States. In 1902 when she was forty-five years old, she applied to work in China under the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U.S.A. She was accepted in spite of her age, for she would not take "No" for an answer, and she was sent to Hankow, in which city and its neighborhood she has witnessed for Christ in many forms of missionary service. In the early days of the girls' day schools of the A.C.M. she did much to help the young teachers, and in 1912 she became the founder and head-mistress of a normal school for the training of women teachers, which she carried on very successfully for five years. On her return from furlough in 1919 she was asked to do evangelistic work on the staff of the Cathedral in Hankow, with special attention to her old pupils and their families. She also had daily meetings in the lunch hour for the women cotton-pickers in the adjoining hong.

She was very hospitable and had a great gift for making friends among Chinese of all classes, whom she entertained in her own house. She was one of the Charter Members of the I-Yeo Hui, which is a sort of Friendly Society among the Chinese ladies. Christians and non-Christians alike came to her house to work during the Japanese raid on Shanghai, helping her to send an incredible number of sheets, bandages and other hospital supplies to the Shanghai hospitals. In times of peace similar help was given to the Wuhan hospitals and also to Flood Refugees. She was the founder and chairman of the Hankow Poor Relief Committee, which met for many years every month at her house. She was most careful in investigating every case, often going herself to the poor hovels to give help, and personally soliciting funds for the relief of special cases.

For the last few months of her life she was quite blind and partially paralyzed as the result of two strokes. The deep place she had gained in the affection of her many Chinese friends was shewn in their solicitude for her during her long illness, and by the touching testimonies given at the Memorial Service held in the Cathedral at Hankow.

She had another large circle of friends among the missionaries of various societies and other foreigners in Hankow. She was a faithful student of the Bible and for many years she conducted with great success a Bible class for foreign ladies in connection with St. John's church. One of the last of her many activities was to assist in the founding of an International Women's Club in Hankow. Right up to the beginning of her last illness, when she was in her seventy-eighth year, her energy and enthusiasm were a constant



source of wonder to her friends. Deeply devout, loving America almost as well as England, and China most of all, she was bright in conversation, hospitable and friendly, counting among her most intimate friends many fine Chinese men and women. Winifred I. Coxon.

### LUELLA MINER

**D**R. Luella Miner passed away at Tsinan on the afternoon of December 2, 1935. She was born in 1861 and spent forty-eight of the seventy-four years of her life in China. She graduated from Oberlin University, Oberlin, Ohio. In 1887 she came to China under appointment by the American Board of Commissioners for Foreign Missions under which Board she continued to serve until the end. She went first to Paotingfu, Hopei, for language study. In 1888 she went to Tungchow, Hopei, where she taught in Luho Academy and the North China Union College until 1902. She was one of those who sought refuge in the British Legation in 1900. From 1903 to 1913 she was Principal of Bridgman Academy. In 1913 she began work in the North China Union Woman's College, the first institution in the Chinese Republic to give collegiate degrees to women. Dr. Miner was its founder in 1905 and continued as its President until 1920, when it was merged with Yenching University, Peiping. Until 1922 Dr. Miner served as Dean of the Women's College of Yenching University. In 1923 she accepted the position of Acting Dean of Women and Professor of Religious Education in the Cheeloo School of Theology, Tsinan, Shantung. Her work in 1911 at the time of the Revolution as President of the Society for the Protection of Women and Children, and advisor of the Peking's Women's Red Cross Society, was particularly notable and brought her into very favorable prominence.

Oberlin University conferred upon her the degree of Master of Arts in 1897 and of Doctor of Letters in 1914. She had a ready pen and an excellent style. Two of her books have been widely read, "Two Heroes of Cathay" and "China's Book of Martyrs." Her "Textbook of Theology" in Chinese, long remained a standard work. She was a delegate to the following conferences: Centennial Missionary Conference, 1907; China Continuation Committee Conference, 1913; the National Christian Conference, 1922; and the Jerusalem Conference, 1928. Her interest in movements towards Christian co-operation was deep and steady.

Dr. Miner had an unusual acquaintance with social and political movements and leaders in China. It was seldom that one encountered a mind which was more open to new truth or more ready to adapt old truth to new circumstances. She knew the secret of perennial youth. She never lost faith in the future of the Chinese people. The strength and nobility of her forceful yet always sympathetic personality will be greatly missed. The friends, Chinese and foreign, who held her in high admiration and affection are a host. Her passing has brought a deep sense of loss to friends and acquaintances far and near.

## Our Book Table

MY COUNTRY AND MY PEOPLE. Lin Yutang. Reynal and Hitchcock, New York, U. S. A. Gold \$3.00.

This book is full of charm, insight and literary clarity. "There is probably as little real independence of thinking (in China today) as there ever was in old China", is one of the author's dictums. He reveals, however, that what there is lacks neither courage nor acumen. The author looks at China through eyes that often twinkle with gentle cynicism. Perhaps we should say, with humorous realism! With rare skill and sympathy he sketches the essential greatness of the Chinese people as a whole. With equally rare frankness he outlines their weaknesses. He notes that he finds the greatest quality of Chinese culture to be tolerance, yet he regrets that they have so much patience. They ought to resist conditions more. Of good men in China he finds many, "and not a leader half the size of Gandhi".

The government in China was run too strictly on the gentlemanly basis. The improvements in the present government he attributes to the influence of westerners "who have the audacity to ask for accounts from their rulers". "What China needs, then, is not more morals but more prisons for politicians." He admits, too, that China has gained much in the last thirty years in literature and thought which must be credited entirely to western influence. The chapter dealing with the types of western literature which have been translated and distributed in China is most enlightening. In view of the author's distrust of the gentlemanly principle as controlling government it is no wonder that in the Epilogue he stresses strongly the necessity of replacing the present government by Force, Fate and Favor with a government by law. He thus passes from the Chinese concept of government as personalized to the western idea of government as legalized with a "Great Executioner" to lop off the heads of recalcitrant politicians. The reviewer, who has spent three-fourths of the length of the author's life in China, wonders, however, whether the union of the two would not be better.

"I think", says the author, "of all phases of the Chinese civilization art alone can make any lasting contribution to the culture of the world". One feels that to be too sweeping a statement. However, the resulting insights given into Chinese art are most illuminating. In contrast to western art Chinese art centers in nature and not the human body, though it must be remembered that Buddhism did bring that element somewhat into Chinese art. Nevertheless, it is true that "the proclamation that the human body is beautiful has been strangely lacking in China". The modern Chinese vogue accepts it more or less though whether art in China has gained thereby may be queried. Just as Chinese art centered in nature and wild life so in their conception of the most desirable end to life a home amidst natural scenes has been the Chinese ideal. In art and building one main motif was to break up straight lines which are, by the way, the mark of art in an industrialized civilization. Whatever else China has to give the West apart from art one hopes westerners will learn and follow the spirit and enter into the dreams of Chinese artists.

The author reports himself as having "been a Christian but now a pagan." One may expect him, therefore, to pass Christianity by lightly. This helps us understand why he believes that because "the Chinese are essentially humanists, Christianity must fail in China". This humanism finds, by the way, its *summum bonum* in that the "meaning of life lies in the sane and healthy enjoyment of it" and that "human happiness is the end of all knowledge". In reading one senses, however, that the author is aware of mystic over-life values which have their part in this *summum bonum* though, as worded, it seems to exclude them. One feels, however, that a lack of acquaintance with some modern Chinese Christians explains the following sentence. "The only part of Christian teachings which will be truly accepted by the Chinese people is Christ's injunction to be 'harmless as doves' and 'wise as serpents'." We know Chinese Christians who exhibit along with these other and sturdier attitudes.

The contents of this book have welled up from deep searching into Chinese lore and life. Home life, position of women, the Chinese attitude to life's pleasures are all illuminated in turn. Of dynasties and emperors little is said. Evidently the main thought is of the life of the people at large though the intelligentsia are given their full place. One wonders why a little more attention was not given to China's reconstructive efforts. But perhaps the author is putting on his canvas the China that is passing rather than the China that is emerging. His aim is to make readers "face the puzzle of the real China". He does! But this is done in such a way that one feels that the character of the Chinese is such that the puzzle will be solved though this book contains not a scintilla of boasting in that connection. Mr. Lin looks at China as she is but leaves the reader feeling that her destiny is to go on to greater things.

This is the best book on China we have read. So far as books can do so it should deepen understanding of China's possibilities and perils. To one who has spent a generation among the Chinese people it puts into proper place many features of China often obscured. It reads, too, like a story rather than the historical and critical study which it is. That is due to the author's originality and literary aptness. Mr. Lin sees his country and his people through the eyes of a modern and in the dawn-light of their new emerging culture.—F. R.

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THE JAPAN CHRISTIAN YEAR BOOK, 1935. *Kyo Bun Kwan, Ginza, Tokyo. Price in Japan Yen 2.50.*

Of the generally informing chapters in this volume about thirty-five percent are written by Japanese. Nearly half the contents are reports, obituaries and statistics. Two articles on religion, both by Japanese, are especially interesting. The one on "The Shinto World in 1934" was written by Genchi Kato and Komazo Mizoguchi, both professors of Shintoism. That on "Current Trends in Japanese Buddhism" is written by Entai Tomomatsu, the founder and central figure of the new Buddhist "Truth Movement", which looks definitely towards the socialization of Buddhism. That adherents of non-Christian religions should be asked to explain their religious ideas and aims in a Christian Year Book is an excellent idea.

To this reviewer this Year Book is significant in that one must look between the lines to get hints of situations only partially revealed by any one writer. This inadequacy of statement is due, of course, to "the control which Governments exercise over information concerning events of importance". In this connection the rarity and scantiness of references to China are noticeable. These seem to assume that Sino-Japanese relations are improving.

One can see between the lines when somewhat contrasting statements are put together. We read (page 22) that "the military is in a less dominant position than in 1933" and then note (page 23) that in 1935-6 the military budget for the first time passed the billion mark. Then we read that the distrust of party government by reason of widespread grafting is great while the people are disposed to "trust the military party who seem at least sincere". With regards to emigration, however, both the Japanese and missionary writers thereon are in agreement. The first thinks it "ineffective in controlling our population" (page 42) and the second (page 172) is convinced that the Japanese cannot be taken away from their "lovely (home) setting without tremendous loss". While in thirty years (1900-30) the population has increased 47 percent (page 4) the national debt has doubled during the last ten years (page 45). The relation to scale of living of the mounting military budget, now 48 percent of the total national budget, is not disclosed. Expenses per capita are certainly rising. Does this explain why the "living expenses of the Japanese are extraordinarily low"? (page 44). It is stated (page 46) that the investment of ten percent of the national capital in Manchukuo "rather than being an economic shock is a beneficial stimulus to the country's finances". In contrast to this Japanese comment a missionary (page 175) says, "the products from Manchuria and Chosen are doing much to crush out the farmers in Japan



proper". This explains the statement (page 176):—"One cannot escape the conviction that the hundreds of millions of yen that are to open the way for Japan's tolling millions have other interests in view than the interests of Japan's farming families". The financial "beneficial stimulus" is evidently a boomerang! The chapter on "Christ in Industry" outlines a number of interesting social experiments. Among these the work of Kagawa stands out. Reading one might get the impression that Christianity in Japan is making strides in this field were it not that we note that (page 276) industrial Japan has a population of 10,000,000 souls, "white unto the harvest, yet on whom the Christian forces have scarcely made a beginning of work".

A number of criticisms are worth noting. A Japanese, urging that Christian educators should "grant freedom and liberty to youthful, growing lives" (page 106), says:—"Unfortunately, the Christian schools of Japan are running counter to this ideal: they concentrate on restrictions". The same writer, after observing that the newspapers are "covered with problems which have arisen from men and women relationships" which particularly affect women, then says:—"the Christian schools of today are practically unconcerned with (this) situation". This criticism is, we think, borne out by the chapter on "The Japanese Student and the Church".

In answer to the statement (page 142), also written by a Japanese, "that education and religion belong together has become an important factor in the life of present-day Japan", we are inclined to ask, "To what end?" There are not wanting signs elsewhere that this union is for ends of Empire.

One or two developments in the Christian Movement in Japan might well receive the special attention of Christian workers in China. In the chapter on "Some Religious Education Movements in Japan" (page 144) there is outlined an attempt to build up a graded course of Sunday school studies "in harmony with the Japanese educational system". The chapter on "The Church Union Movement in Japan" might well receive the special attention of the National Christian Council of China. The National Christian Council of Japan has a "Church Union Committee" which represents twelve denominations. A tentative basis of union has been drawn up. The "Historic Episcopacy" is the most difficult point therein. One plan mooted (page 264) is to build a church federation into the organized life of the Council; another is to replace the present National Christian Council with a Japanese Church Council. F.R.

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FOUR VIRTUES TO SAVE SOCIETY. *English Essays on Chinese Culture. Translated and Adapted by A. J. Brace, General Secretary Y.M.C.A., Chengtu, Szechwan.*

This is one of those compilations produced by one who desires to learn the fundamental Chinese principles for himself and make them of use to others. Intended primarily as a text-book for Chinese students of English it is also useful to westerners desirous of delving into Chinese culture. So useful are its contents—both Chinese and English throughout—that one might wish it put up in a better format. But cheapness is a desideratum in this connection. The first part is a brief outline of "Confucius and His World Philosophy" prepared by Mr. Su Si Yin. This is an excellent, though undoubtedly uncritical, summary of the principle ideas of Confucius. It was prepared because its author believes that the knowledge and practice of these principles are essential to the building up of the Chinese character. The literary picture of "The Chinese Gentleman", the next section, is made up of two hundred selected representative statements bearing thereon. Both these deal with what a man should be in feeling and deportment in his human relations. They show unawareness of the economic problems of life which Mencius, for instance, did not overlook. These two sections together with the third, "The New Life Movement", emphasize the necessity of falling back upon the influence of the

old teachings in order to correct personal and national failings today. This third section, however, takes cognizance of economic as well as character problems. Taken together these three sections give one the gist of the philosophy of Confucius, the picture of the Chinese Gentleman and the way the principles set forth must be applied in building up the life of China in times vastly different from those in which they were uttered. It is interesting to note that the four principles which form the bases of the New Life Movement have been discovered in the "Four Pillars, or Bonds, or Virtues of Society" as set forth by Kwan Tze B. C. 645.—F.R.

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THE MEANING OF SHINTO, J. W. T. MASON. E. P. Dutton & Co., Inc., New York City. Price U.S.\$2.50—252 pages.

The difficulty which the world finds in trying to understand the mind of Japan makes this book timely. In Shinto the author sees "the inner character of the Japanese spirit" and potentially "Japan's major contribution to world culture". Rooting back in the primaeval intuitions and the naive myths of primitive Japan Shinto stands today as "the one national foundation of a great culture that has not been explained in modern terms". The power of Shinto in strengthening national cohesion and in undergirding the spiritual contentment of the people would seem to lie in this deep intuitive quality, and one is led to wonder whether its influence will not disintegrate if it is ever subjected to analysis and critical examination. While one is inclined to agree with the author that sooner or later Shinto must yield to the inner demand of Japan for systematic formulation, one doubts his conclusion that "if Shinto be adequately explained to the world, Japan will have made a return balancing all that she has received from the world in the past, and more".

Working on "the level of man's deepest sub-consciousness" Shinto is represented as falling into none of our common categories of religions and cults. The author holds that it is not idolatry, theism, polytheism, atheism, or pantheism. In it he sees rather a sort of monism through which the Japanese have achieved a synthesis of spirituality, aestheticism and utilitarianism unequalled by any other people. "Whatever is, is divine spirit". "Humanity and nature (are) divine spirit self-creating material progress without omnipotent guidance". This means, among other things, that man is "neither naturally sinful nor naturally good but is divine spirit on earth seeking self-development and creative action in new ways". Similarly physical calamities, such as earthquakes, are simply nature not yet fully adjusted in its self-creative processes.

In his effort to lift Shinto out of the realm of the purely sub-conscious and to make it articulate, one feels that the author has mixed not a little eisegesis with his exegesis. One wonders, for example, whether the belief of the Japanese in their own divine ancestry and in the heavenly origin of their beautiful islands has actually risen to belief in the divine character of all mankind and of all nature. The author would seem to a casual reader to be on safer ground when he says that "all the Japanese people, according to Shinto, have divine ancestry originating in spaceless Heaven" and that "the sovereign of Japan is the objectified embodiment of Amaterasu, the unification of creative divine spirit in Japan".

Is Shinto, with its myriads of Kami, native mythology or is it a profound philosophy of life and of the universe? It is strange that a people, adult in so many ways as are the Japanese, have been able to cling uncritically and steadfastly to what seem to outsiders fancies belonging to the childhood of their race. The practical outcome of this fact is suggested by the author when he says, "As long as self-expression and self-conscious analysis are undeveloped in Japan, the mediaeval ideal of direct action, blindly conceived and confused in its methods and intents, will continue to dominate some of the people, working mischief to the people at home and abroad".—E. E. B.

**THE GENERAL—THE STORY OF EVANGELINE BOOTH.** P. W. Wilson. Hodder and Stoughton, Limited. 1/- net.

The book tells us that the Salvation Army is at work in eighty-eight countries. By its salvation is preached in eighty-five languages. There are 1,605 social agencies and 1,041 day schools. There are 26,350 officers and cadets. There are 131 newspapers with a combined circulation of 1,600,000. Yet in spite of the big task done by the Army, its main emphasis is on quality of life.

The book also tells us that Evangeline Booth is one who has acted on the principle that only the best is good enough for the poor. I hope that we all read this book.

In the concluding chapter we find these words from the General: "Let us win the men and women for God who will see to it that disarmament is not a failure and that the League of Nations is not a mere shadow of what it ought to be". If this is the task of the Salvation Army, let us all join it.—Z. K.

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**THE HISTORICAL ELEMENT IN RELIGION.** Clement C. J. Webb. George Allen & Unwin, London. pgs 115 4/6

The lectures at the University of Bristol which are published in this small volume treat of a subject of prime importance, namely, in what manner and degree is one's religious experience dependent upon facts which come under the critical survey of the historian. Is the Christian faith independent of such facts or will it be greatly weakened if the historical element is shaken? Of all the religions of the world Christianity has placed most emphasis upon history. The gospels are biographical and the Christian view of God and man and the world is based upon transactions in a certain time and at a certain place. Historical criticism has produced a sense of uncertainty as to these records. Is the Christian strategy for this age to emphasize the non-historical, the mystical, the subjective side of religion and let the history go? This is the tactic of some Christian scholars. Karl Barth tends in this direction. There are scholars at the opposite pole from Barth who take a similar stand as to history. Dr. Webb believes that the historical element is essential to Christianity and in these lectures presents cogent reasons for his faith. Some books are too long; this one is too short; for it is but an introduction to a subject which Dr. Webb is competent to develop much more fully if he were to put his hand to it.

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**PREFACE TO A CHRISTIAN SOCIOLOGY.** Cyril E. Hudson. George Allen & Unwin, London. pgs 136 4/6.

Some time ago Dr. Stanley Jones' book—"Christ's Alternative to Communism"—was reviewed in the *Recorder*. This reviewer felt in reading that book that its title was unfortunate, for while it discussed Communism and said that Christianity was superior thereto it failed to present a picture of the Christian alternative to Communism in sociological and economic terms. Canton Hudson's book comes nearer doing that thing. It is less hortatory and more analytical and expository, and is presented in the form of a suggestive text for group study. The bearing of the Christian view of God and man upon unemployment, leisure, marriage, the form of the state and the economic order is specifically dealt with. Though the book is small it is highly stimulating. Particularly interesting is the author's conception of the relation of a high doctrine of the church to social issues.

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**VALUE AND EXISTENCE.** N. O. Lossky and John S. Marshall. Geo. Allen and Unwin, Museum St., London. p.p. 223. 7/6.

Professor Lossky is a Russian philosopher, exiled because of the Christian character of his philosophy and now in the Russian University of Prague. The



first part of this book is a translation of his treatise on "Value" published by the Y.M.C.A. of Paris in 1931. The second part is a commentary by Professor J. S. Marshall of Albion College, who is Lossky's interpreter to the Anglo-Saxon mind. Let it be said at once that this is no light diet, though there are passages which even he who runs could read with advantage. Beginning with a criticism of theories which make value entirely a subjective affair, Lossky passes to their antithesis which regards value as fully objective, e.g. Augustine's belief that everything in Creation is good and altogether perfect. The position here maintained is that nowhere in the material universe do absolute values dwell. They reside in God, beyond this temporal and spatial sphere. But through love of God and man the individual participates in the fulness of the Divine life. No synopsis can possibly do justice to the range of metaphysical and practical considerations embraced by the writers' collaboration; still less could it attempt a critical appraisal. (A queer second-hand reference by Marshall to Voltaire, page 199, however, can hardly pass without astonished query!). The present reviewer can only say that this book has aroused a desire for acquaintance with Lossky's earlier work which is to some extent presupposed in "Value and Existence". In these days, a metaphysic which begins with the concerns common to logicians, psychologists and philosophers, yet ends with the language of St. John's Gospel, is not to be ignored.—H. G. N.

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BEFORE THE GREAT SILENCE. Maurice Maeterlinck. Geo. Allen and Unwin, Museum St., London. p.p. 200, 6/-.

The publishers recommend this as a bedside book. Apparently such an aphorism as "all that we think, all that we know, all that we are, is born of a little food that rots in our intestine" is considered an excellent soporific. These reflections of the justly renowned Belgian poet and naturalist upon the enigma of life can only be described as distressingly pathetic. He has nothing to say. Yet he struggles desperately to say something. Why? There are occasional evidences that Maeterlinck is now too advanced in years to be intellectually born again. For example, he notices with deep interest the repudiation of determinism in contemporary physics. Yet his thought reverts continually to the fixed ideas of his past years. Not ignorant of the results of modern Biblical interpretation, he nevertheless locks in a separate chamber of his mind both historical criticism and Eddingtonian science, and professes that his moral sense reels at the contradiction of the fore-ordained Judas being condemned for an act essential to the world's salvation. But this is not to say the book is without distinction. There are passages, however perverse the idea, notable for their graphic expression. Moreover, Maeterlinck has much that is valuable to say about the false dualism of matter and spirit. "The spirit does not begin where the microscope ends: it is already in everything that the eye beholds". And, above all, the poet's certainty that death is but the farewell of the body to a form of life, despite his other certainty that the only immortality is "the atavic immortality of our cells", will induce in many readers reflections Maeterlinck himself, thanks to some intolerable theology from which he is still vainly seeking escape, is unable to entertain. Before he enters the great silence we hope this gifted and sensitive spirit may yet hear the still, small voice of Love.—H. G. N.

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"FINDING AND FOLLOWING". Dr. E. MacMillan. Hodder and Stoughton, London 311 pages 5/ net

This is a sequel to the author's "Seeking and Finding". As the earlier book was a record of individual or personal release through a changed life, this book affirms the necessity of applying the changed and released life "in all the relationships and problems for which one is more or less responsible; in the home, in the church, in business, in questions of national or international importance, problems of war and peace, race and colour, hunger and industry."

"We must cease", he says, "to be pre-occupied with personal problems if we are to achieve any real advance in world reconstruction".

He proceeds then with a series of twenty meditations, beginning with faith, and the call that can come only to men of faith, of accessibility, of humility, of disciplined bodies, of availability, of eagerness, adventurous, consecrated, of high aspiration, and of a genuine life-changing experience of God; on through meditations on what the Church means and might mean, and on the ideal home; to a final meditation on the "new world" which is principally a plea for peace.

The book is a disappointment. The affirmation in the preface of the necessity of applying the changed life to all the problems and relationships of life is not confirmed in the meditations. They are for the most part harmless and innocuous thoughts about a quality of Christian character and a kind of Christian responsibility that will be in the way of rather than instrumental in achieving the "new world".

The Oxford Group Movement is rendering an important service by the attention it is giving to clear and concrete statements about Christian experience. This service is, however, not measureably augmented by such publications as Dr. MacMillan's "Finding and Following".—E. L.

"WIFE V. HUSBAND IN THE COURTS. *Police Court Magistrate Claud Mullin with a preface by Sir E. Marlay Samson. KBE, K.C. George Allen & Unwin Ltd., London. 128 pages 3/6 net.*

This very thoughtful and human approach to problems of divorce in the courts was written primarily for magistrates in English police courts. It is an excellent tract of the times, of interest and value to all who believe in high meanings and possibilities in married fellowship, and who are seriously disturbed by the increasing tragedy of divorce. It gives an instructive statement of English law which very much needs to be altered. It pushes the problem back behind the request for a summons and the appearance of the couple in court to solvable difficulties in the home. It demands a sympathetic and intelligent service of inquiry and counsel as a preliminary to (and as a remedy for) court action. It demands a more human and a less legal procedure in the court. It finds that "in the problems of the home lie the roots of many of our social evils". It insists on the application of the spirit instead of the letter of the law, and demands much more leeway for magistrates when "trying" divorce cases. It is particularly concerned with children as the chief victims of divorce.

Perhaps the most suggestive of its six chapters is the fifth, on the importance and possibilities of investigation. This will seem elementary to anyone with even a reading acquaintance with Courts of Domestic Relations and it is difficult to believe that law has lagged so far behind intelligent common sense.

Sir Samson says in the preface "This book should be read and thought over by every Justice who sits with any regularity". It should be read and thought about by many others too.—E. L.

STUDENTS FIND THE TRUTH TO SERVE. *W. A. Visser 't Hooft. Student Christian Movement Press, 58 Bloomsbury Street, London, W. C. 1. 1/- net.*

This is the story of the World's Student Christian Federation, 1931-35. It contains sixteen sections and an introduction. These cover all the issues with which Christian students are faced. The first section treats of the fortieth birthday of the movement. Social, devotional and world-wide relations are carefully considered. The whole gives insight into the meaning and objectives of the students' federation.

**THE COMMON BOND.** *British and Foreign Bible Society, 146 Queen Victoria Street, London, E. C. 4.*

This is a striking history of the expansion of Bible distribution work and the place of the Bible as a bond between all kinds of people. "There is one Book that is supremely a common bond between the races of the world". The place of the Bible from the first century to the twentieth of our era is dealt with by period. It would be an invaluable adjunct to material for those engaged in teaching about the Bible and its place in the life of the world.

**THE CHINESE RAILWAYS.** *Cheng Lin (H. Lin Cheng). China United Press, 299 Szechuen Road, Shanghai. \$6.00 silver.*

The writer of this book of 214 pages was formerly Counsellor in the Ministry of Railways. In the Preface he shows the relation of railway development to international politics as they have affected China. For the rest this volume is an history of railway development in China, problems connected therewith and their future. Two of the five appendices deal with the "Japanese Occupation of Manchuria" and the "Chintse Eastern Railway". A sketch map showing railways, highways and airlines accompanies this volume.

## Correspondence

### "Protestant Captives and Martyrs"

To the Editor,

*The Chinese Recorder.*

DEAR SIR:—May I correct an error in and an omission from the list of "Protestant Captives and Martyrs" as published in the *Chinese Recorder*, November 1935. On page 705 there are the names of the Misses E. Viher-vaara and Olga Vornanen who were apparently presumed to have been taken captives by the Reds. This statement is in error. It may be based on erroneous information furnished by the former Finnish Charge d'Affaires who read wrongfully a telegram sent by me. When I filled out the questionnaire sent me I mentioned the fact that no one of our missionaries had either been killed or captured by Reds during the period 1928-1934. Inasmuch as the *Recorder* is relied on for historical information this error should be corrected.

The list, moreover, omits the names—possibly because you were not informed—of the Rev. and Mrs. George Schramm of the Berlin Missionary Society who were in Chu-teh's hands several weeks at least, though they finally escaped.

I am,

Yours sincerely,

Tzeli, Hunan

M. MEEDAR.

### Comments and Criticisms.

To the Editor,

*The Chinese Recorder.*

DEAR SIR:—I should be glad to know if there is a Life Membership to the *Chinese Recorder*. If there is please send details. In the meantime here is my subscription for 1936.

Thanking you,

(Miss) G. MOSS.

To the Editor,

*The Chinese Recorder.*

DEAR SIR:—I am greatly pleased with the *Recorder*. "Why I Have Not Become A Christian" June, 1935, number, required courage to print and is worth thinking on.

Yours sincerely,

R. G. COONRADT.

To the Editor,

*The Chinese Recorder.*

DEAR SIR:—Herewith payment for *Chinese Recorder* of '36.

I don't agree with the tone and leading articles of your paper, but I take it for information. You never seem to acknowledge the Lordship of Christ or even mention His name. The paper might be edited by a



Unitarian or one who definitely ignores the conditions of Christian Salvation and Hope. "If thou shalt confess—Jesus as Lord and shalt believe—that God raised Him from the dead thou shalt be saved". This is not "fundamentalism" but the simple Christian creed.

Yours sincerely,  
A. G. SHORROCK.

To the Editor,  
*The Chinese Recorder.*

DEAR SIR:—I am sorry I must discontinue taking the *Chinese Recorder* after so many years of taking it, but financial depression and near retirement from active service have already compelled me to give up other helpful magazines also. If conditions permit I shall only be too glad to resume, for I shall miss this link with forty years of intimate relations with China.

Yours with best wishes,  
WM. R. STOBIE.

To the Editor,  
*The Chinese Recorder.*

DEAR SIR:—May I take this opportunity to say how stimulating and provocative we find the *Recorder*. I have made very helpful use of your summing up of trends in China for my own articles in our home church weeklies. I think that our own church press gives considerable hospitality to the subject of missions. I have had three articles in three different papers, two weeklies (one by request)—and a third in one of our monthlies (also by request).

Sincerely,  
(Mrs.) D. T. HUNTINGTON.

To the Editor,  
*The Chinese Recorder.*

DEAR SIR:—It is with real regret that I ask you to drop my name from your subscription list for 1936 and until further notice. This move is simply a matter of what I fully hope and expect to be a temporary retrenchment on my part, and in no way reflects on the excellent quality of the *Recorder* which I have enjoyed for many years and still support with my moral approval.

Yours cordially,  
C. B. DAY.

To the Editor,  
*The Chinese Recorder.*

DEAR SIR:—I am sorry to learn that the *Recorder* is in need of fuller support as I had argued that no intelligent missionary would wish to be without it. It would be a tragedy if the *Recorder* had to suspend publication.

I will certainly write round to the different stations in my district about the matter.

Hoping that there will be a generous response and wishing your paper many years of service.

Yours sincerely,  
W. H. HUDSPETH.

To the Editor,  
*The Chinese Recorder.*

DEAR SIR:—We are greatly enjoying the *Chinese Recorder*.

Yours faithfully,  
W. HARVEY GRANT.

To the Editor,  
*The Chinese Recorder.*

DEAR SIR:—I avail myself of the opportunity of sending the subscription of the Friends' Service Council to *The Chinese Recorder* to write to you as Editor and to express the great appreciation that some of us have for *The Chinese Recorder*.

We have greatly valued the editorials and the wealth of material that you have collected in the body of the paper. To myself, having been a subscriber to the *Recorder* since the eighties of last century, the wonderful development that has taken place in the paper is most welcome. The articles from our Chinese friends have been particularly interesting. Those that have attracted us here most have been from Miss Tseng of I Fan School. The one by her on "Christianity and War" was to me remarkable, especially at the present time when China is facing the strain with Japan.

We wish you all success in your work as Editor and hope you will continue to give us the same fine material that we have had during the last few years.

Yours sincerely,  
R. J. DAVIDSON,  
Secretary, China Committee.

## Conferences With a Vision

### THE RURAL RECONSTRUCTION MOVEMENT

That the Rural Reconstruction Movement has become a nation-wide movement is now admitted by those who have been observing general trends in China. This is amply proven by the 3rd Annual National Conference of Rural Workers held in Wusih, Kiangsu, in October, 1935. The Conference was attended by delegates from thirteen provinces, representing ninety-nine rural work organizations.

The sessions so far have been held under private auspices, for no formal organization for rural workers has yet come into being, though several attempts at it have been made. The first session was held in Tsou-ping, Shantung, and the second in Ting-hsien, Hopei. The leaders of the Conference saw two objections against the formation of a formal Association at this time: 1) the outstanding organizations, such as Tsou-ping, Ting-hsien and Wusih, are already overwhelmed by tasks confronting them and consequently have no time nor energy to spare for any national organization that might be effected; 2) the formation of such an organization may let in ambitious politicians who will eventually lead the movement astray. The leaders are of course aware that there is a genuine demand on the part of the members of the Conference to organize, and it is hoped that at the 4th session they will see fit to raise the issue and face it squarely.

What is significant about the Conference is the fact that people representing government, academic and private organizations of all descriptions come to the sessions entirely on their own, for the conference never subsidizes travel, so far as the writer knows. Among the delegates are to be found most of the well-known rural workers. For the first time an invitation was issued to rural reconstruction centers under Christian auspices, such as Lichwan.

The reader would naturally like to know something about the present status of the movement as reflected by such an important gathering. From the Conference speeches, discussions and general atmosphere, the writer gathered one very distinct impression, namely, according to the prevailing conception of those present, the present movement is a movement started by the intelligentsia class in order to effect national regeneration by means of mass organization and scientific technique. This may be an over-simplified statement, but the writer believes it covers the ground fairly well. At least no one can accuse him having misrepresented the situation.

Granted this to be the prevailing conception, the question will naturally be raised about the adequacy of such a conception. The interest in rural work manifested by the intelligentsia class is of course an heartening fact. For thousands of years, they have preyed upon the masses. If China had any class struggle, it must be that between the educated and the masses. Ever since Mencius, two distinct social classes have existed, though with no hard and fast line between them. Up above are the brain-workers, the ruling class, and down below are the manual workers, the ruled. It has taken the educated class fully a century to wake up to the fact that unless they return to the people in the rural communities and serve them, China has no hope. For this reason, the present "go to the people" movement is very significant, and let us all rejoice over the fact that an increasingly large number of educated people are taking part in it.

But at the same time, we must ask about the motive of those who have gone. Perchance the motive of some may be that of fame-seeking or that of satisfying one's will-to-power. If so, the movement is bound to be wrecked. Then we must inquire about their equipment. By this is meant not so much equipment in the technical sense, as in the spiritual and psychological senses. We all know that the educated in China are handicapped by certain established habits which cannot be changed easily. Unconscious despising of the poor and

working class; unwillingness to do manual labour; inability to suffer hardship and to live a disciplined life; and many other factors enter into the picture, when they begin to think in terms of rural work. How to keep the movement pure at its source and how to help those in it overcome habits which tend to militate against their efficiency remains an unsolved problem.

National regeneration is a worthy objective of course, and is very much needed by China in her present stage of development. This is an objective upon which all movements in China must converge. China must emancipate herself from the fetters that have bound her hand and foot. The policies pursued hitherto, namely by copying and transplanting western methods and systems *en bloc*, have been found wanting. Nor has the method of putting the blame upon others ever worked. To regenerate China, her masses must first of all be enlightened, trained and organized. It is this that makes the present rural reconstruction movement significant. Towards the main objective of national regeneration, both scientific technique and modern methods of organization contribute.

But from the Christian standpoint, the following questions must be answered before we give our whole-hearted endorsement to such a program. Scientific technique is ethically natural, and so is mass organization. Just what are these tools for? We must look beyond these tools for an adequate answer. Regeneration of the nation is, of course, an answer, but it begs the question. For we must further ask: in what spirit is national regeneration being effected? With the spirit of hate and revenge? If so, the objective, worthwhile as it may be, may well be doubted. The writer is of course not opposed to national regeneration. His contention is that even such a worthy objective must not be regarded as an absolute value; it must be checked up by other ethical values.

So, in the last analysis, the issue confronting the rural reconstruction movement is a spiritual one. The writer's firm conviction is that Christianity has a unique contribution to make in this respect. Christianity will be like salt without savour if it fails to make its contribution at this point.

A Christian rural work experiment such as Lichwan must find its *raison d'être* precisely here, for it can neither compete with other organizations on the technical side, nor is it backed up by political powers as others. Its contribution must lie in the purity of motive of its staff and in the breadth of the conception regarding the task of national and social regeneration in which they are engaged. How it does this or attempts to do it must be told in a separate article, which the writer expects to write in the near future. P. C. Hsü

### CHRISTIAN LITERATURE TOES A NEW MARK

A unique conference on Christian literature was held in Shanghai, November 12 and 13, 1935, under the auspices of the National Christian Council of China. Its uniqueness consisted in the presence of representatives of fifteen Christian literature agencies working in China, forty percent of those present being Chinese. Dr. J. Y. Lee was elected chairman and Messrs. Ronald Rees and M. E. Terry secretaries. Every type of literature now being produced was represented.

The first day was spent in the study of a review of the literature available and needed as prepared by Mr. M. E. Terry. In the main this became a slow-moving examination of the needs. The review made some attempt to evaluate the literature on the basis of sales thereof.

Some gaps in the existing situation were disclosed. These literature agencies move, in general, separately and there is no comprehensive planning. Overlapping of books produced is frequent. The lack of correlation and co-operative organs were frequently emphasized. Christian literature production is too individualistic. The difficulty of getting books published by the societies



reviewed was mentioned. The fact, too, that programs made are not carried out was brought out. The report of the Conference on Theological Education held in June 1933 was presented as a case in point. Its recommendations have not yet been carried out. This elicited the remark that books for theological training are of the type that must be subsidized if they are to be produced. To meet this situation there was passed one of the conference's few resolutions to the effect that the matter of subsidizing theological books be presented to the Association of Theological Seminaries with a view to soliciting its aid in securing the needed subsidization.

Theological literature is one of the most prominent lacks in the present supply of Christian literature. The question was asked as to whether the conference commentaries should be continued. There are now, it was pointed out, few commentaries on the Old Testament and most of these were written forty years ago. The other discovered gaps were simple literature, books on social and economic questions and literature for laymen. Other needs such as the translation of acceptable western novels were mentioned, but the four given above stood out.

A number of pertinent and significant suggestions were made. Dr. J. Y. Lee mentioned the need of a ten-year program and the uniting of agencies. Dr. T. T. Lew felt that an experiment should be made with a plan to put out twenty or thirty books during the next three years. This number, it was pointed out, was inadequate. Mr. M. E. Terry said that while there might continue to be an individualistic organizational policy each group should take a part in a united program. Bishop Nichols said that while books giving facts are in sufficient evidence books giving the *meaning* of Christianity are sadly lacking. This elicited the rejoinder that while it is easy to translate facts it is difficult to translate ideas. Bishop Nichols also said:—"Christian literature needs more humanity and adaptation to human life". Rev. Ronald Rees emphasized the need to link church history with Chinese history. Speaking of the oft-mentioned necessity of preventing duplication Dr. Fong Sec said that some body is needed that might decide what books are called for. In answer to the question as to how the organizations represented "might do the thing together" it was suggested that some arrangement is indicated whereby each organization might produce what they feel is needed while working with each other to correlate the processes of production and distribution.

The principle result of the conference was a decision to utilize the *Bookman* more systematically and frequently with a view to correlating knowledge as to what literature is in course of preparation and needed. The *Bookman* might thus become more the agency of the clearing house the urgent need for which was stressed. It was decided, too, to have another literature conference in the near future. This first conference was, indeed, accepted as preliminary to one more comprehensive and conclusive. It was recommended that steps should be taken looking to a conference on Christian literature somewhat similar to the conference on training for service held on Kuling during the summer of 1935 under the guidance of Dr. Luther Weigle.

In addition to introductory remarks made by the chairman, Dr. J. Y. Lee, two special speeches were delivered. Rev. William Paton, London Secretary of the International Missionary Council, said that the problem of Christian literature is still the least understood and supported of all missionary projects. As Christian institutional work decreases, which it must, the importance of Christian literature will increase because it can reach a larger number of persons than the institutions. After outlining what is being done in the literature field among the Moslems, in India and Japan, Mr. Paton urged that correlation of literature work is as important as production. A cooperative literature policy is needed. Mr. Yang Wang Mu, of the staff of the Commercial Press, told of the present activities of this press. He mentioned the small number of books published which deal with religion. The present equipment of the Commercial Press is only sixty percent of what it was before the Japanese aerial bombardment in 1932 which destroyed their Shanghai plant. Nevertheless they

now have five plants in place of the two small and one large one then operating, and the production is now three times what it was then. He showed, too, what can be done when an organization can determine production as well as distribution. In answer to questions Mr. Wang said that the Commercial Press has no objection in principle to publishing Christian books. He did not think the publication of such books would do any harm to the Commercial Press. Such books the Commercial Press would prefer, however, to publish on their usual basis and not as subsidized books. Inasmuch as in 1936 the Commercial Press want to publish a book on the "History of Christianity in China", Mr. Wang asked the Conference to suggest the name of a writer therefor.

This conference opened up a larger vision of the possibilities of Christian literature in China. As the representatives faced each other they saw in clear light the necessity for some correlative agency. Each organization, too, received stimulation from the others as to what literature is now needed. The review of existing and needed literature presented by Mr. Terry really furnished the foundation material for a correlated program though no steps were taken either towards that or a correlating agency. Further conference should see progress in both these regards.

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### CENTENARY OF MEDICAL MISSIONS

One hundred years is but a brief span in the history of China, but the century since Peter Parker opened the Canton Hospital has seen enormous strides in the development of modern medical science in this country.

There was one medical missionary in 1835, now there are about 350, with the total number of doctors in the whole country being about 7,000. There are 250 mission hospital, besides more than 100 belonging to private and government groups, with a total capacity of about 20,000 beds and \$44,000,000 investment. There are 18 medical schools.

The Canton hospital, where Peter Parker started his work, was transferred by the Canton Medical Missionary Society to the Board of Directors of Lingnan University in 1930. Since that time a new hospital building has been constructed.

At the formal centenary meeting held November 2, 1935, President Chung King Kwong, of Lingnan University, and Dr. C. Lim, President of the Chinese Medical Association, jointly presided. Several distinguished gentlemen were on the platform. The history of the Canton Hospital was related and also the fact that here started the work of medical missions, which have spread to all parts of the world. The enormous development of scientific medicine was emphasized. Instead of western medicine, we should speak henceforth of "new" medicine or "modern" medicine. It was noted that fifty years ago Dr. Sun Yat-sen, a stranger in Canton, was befriended by Dr. John C. Kerr and entered upon his medical studies at the Canton Hospital. According to the will of the late Leader written ten years ago, it was at this time that he began his work for the establishment of the Republic.

Following this meeting the Assembly adjourned to the new hospital block which was formally opened by the wife of Mayor Lin Chi-wen. The room in which Dr. Sun resided as a medical student was inspected and then the audience moved to the garden in front of the hospital. Here Governor Lin Wan-kai performed the ceremony of laying the corner stone of the new Sun Yat-sen Medical College. Through the efforts of President W. K. Chung a grant was obtained from the National Government of \$250,000 for this building and an additional sum of \$250,000 has been promised for equipment. The new medical school will continue the work of Hackett Medical College with the added facilities of Lingnan University and the Canton Hospital.

In view of the importance of the occasion the Chinese Medical Association held its regular general meeting at the Canton Hospital, November 1-8. This

organization is the successor of the China Medical Missionary Association combined with the National Medical Association of China. One November 3rd special services were held in Chinese churches and at the Union Service at Shameen. The business and scientific sessions began on Monday. There were more than 400 medical men and women present and it was felt that this was one of the most successful meetings of the Association.

The grandson of the founder of Canton Hospital, Peter Parker III, and his wife came to Canton especially to attend the Centenary meeting. Dr. Robert C. McCandliss, grandson of Dr. John C. Kerr and Dr. J. O. Thomson, son of Dr. J. C. Thomson, were also present, thus the present generation perpetuated the memory of the founders. Wm. W. Cadbury.

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## Work and Workers

**London Bible Society Headquarters Representative in China:**—Rev. John R. Temple is on tour in China in the interests of the British and Foreign Bible Society in London. It is twenty-six years since a secretary of the Society visited China. He comes at a time when plans for the coordination of Bible Society work are progressing in China.

**Protestant Missionary Released by Communists:**—In October 1934, Mr. A. Hayman and Mr. R. Bosshardt were captured by Communists, acting under the notorious Ho Lung in Kiachow, along with their wives and children and Miss A. Emblen. The ladies and the children were very promptly released. Mr. Hayman was also released recently. It is presumed that he was freed by the Reds because of his weak physical condition. Mr. Bosshardt is still in their hands.

**Chinese Roman Catholics in Diplomatic Service:**—A large number of the graduates of Aurora University, Shanghai, have important positions in the diplomatic and consular service of China. Mr. Ling Ki-han is Charge d'Affaires at Brussels, Mr. Tschou Hao-tsiang is on his way to Brussels to take up the post of Minister, Mr. Siu Lien-tseng is Consul General in Russia, Mr. Tchang is secretary of the Legation in Rome, Mr. Tsai Fang-tsou is Chancellor at Madrid, Mr. Kiang Si-lin is Vice-Consul at Cairo, Mr. Hui Nai at Rangoon, Mr. Tchen Tsekoei at Paris and Mr. Chou Tchen-hien at Havana.

**Bulletin of the Church of Christ in China:**—We have received the first issue of *The Church*, the Bulletin and

Forum of the Church of Christ in China. Three articles are of particular interest. "The Place of the Church in the Christian Movement" which should be rather, it is said, "The Place of the Christian Movement in the Church". "A Memorandum of the Church-Centric Principle", which outlines five stages in the growth of the Church. There is also an interesting article entitled "Madame Chiang Kai-shek on the Missionary Enterprise". In it Madame Chiang does some frank talking about China and makes some sympathetic remarks about the missionary movement. This Bulletin should prove very useful.

**Among the Dyaks of West Borneo**—In *The Pioneer*, December 1935, Rev. J. A. Mouw tells of work among the Dyaks. Some months ago he discovered a new river. On one bank was the house of a Chinese trader and on the opposite side, in a crude house built upon a raft, lived a Japanese with his Dyak wife and children. He stayed with the Japanese who readily opened his house for a meeting. A large crowd attended and listened eagerly. Later two native workers from the Makassar Bible School settled in this the Ketoengau district. They lived in an old government house. On his fifth trip to that district Mr. Mouw visited eight long houses. The people followed the missionaries from place to place. In one long house, at least, five hundred people were present. Some had travelled three days to reach the meeting. The hands of all the five hundred were shaken. Services begin at 7:30 in the morning and ended at



twelve p.m. at night. Even after the missionaries climbed behind their mosquito nets the Dyaks stayed on and asked for more.

**A Chinese Foreign Missionary:**—The Chinese Foreign Missionary Union was founded in 1928. In that same year Pastor S. W. Chue left China and became its first missionary at Makassar in the Netherlands East Indies. Originally a Presbyterian in Canton he was sent by the Presbyterian Mission to the South China Alliance Bible School at Wuchow. When requested by the Presbyterians supporting him to enter the newly opened Union Theological Séminary in Canton he decided to stay on and finish at Wuchow. His support continued nevertheless. After graduating from Wuchow he ministered in Canton for three years in the Presbyterian Church. In 1920 he answered a call to work among the Chinese in Saigon. There he labored eight years. He founded and put on a self-supporting basis a Chinese church. Then he went to Makassar and worked among the Chinese there. In addition he has helped in the work in Celebes, Borneo, Bali, Soembawa, Boeton and Moena. He has also taught in the Bible school at Makassar. He has recently left on furlough. On his return he hopes to go to an as yet unreached island.

**Christianity's Outstanding Contributions to Japanese Culture:**—In *World's Youth*, October 1935, there is a most enlightening article by Mr. Soichi Saito on "The Present Tendencies in the Japanese Family and Their Bearing on Our Christian Work and Message". Among other things Mr. Saito says that "a few years ago a scientific enquiry was made with regard to the Christian influence upon Japanese culture. As a result of this research it was agreed by many people, including adherents of other faiths—Buddhists and Shintoists—as well as Christians, that Christianity has made, amongst many, three outstanding contributions to Japanese culture. In the first place, Christianity has helped in raising the status of women. Secondly, all the social welfare work in Japan has been the result of the efforts of the early Christians, who were pioneers in different branches

of social work. Thirdly, the international contacts and the wider outlook on international affairs is to be attributed to the contribution of Christianity. Another interesting testimony comes from a quite unexpected source. A professor of English Law in the Imperial University of Tokyo says that one of the contributions of Christianity to Japan is the fact that it has given to the Japanese people a real sense of justice from a legal standpoint."

**The Lesson Missions Must Learn:**—"Imperialism and Self-Expression" is the title of an article in *World's Youth*, October 1935, written by Mr. H. Kraemer. He thinks that missions still have, for the most part, to learn the lesson "of the right combination or synthesis of the prophetic and priestly attitudes. Although I am deeply convinced that this synthesis is the right Christian and missionary attitude in the great meeting between East and West, and although I know that this is accepted and tried in practice only in some missionary quarters, I do not pronounce this dictum of the obligatory synthesis in a spirit of merely condemnatory criticism. Without minimizing in the least the real greatness of the missionaries of former generations, a greatness which often solemnizes us by the simple grandeur and devotion that were displayed, still we may contend that after more than a century of strenuous missionary work in all parts of the world, *we are only beginning to understand* what is really implied in missionary work, just as colonial Governments are only now, after some centuries of administering colonies, gradually beginning to understand what is implied in the activity of a European administration amongst people which live by other thoughts, emotions and social structures."

**Psychiatrists and Prevention of War:**—"The Commission of Dutch Doctors" concerned with the prophylaxis of war has recently published an address signed by 350 psychiatrists which has been forwarded to the principal heads of governments.

"The authors of this address show;—1) the possibility of prevent-

ing a world catastrophe by a better knowledge, on the part of the individual, of himself and of his personal attitude to the problem of war; 2) the obvious contradiction between the aversion of men to war and the willingness of a nation to go to war, a contradiction which is explained by the fact that man acts in one way as an individual and in another as part of the community; 3) the senseless tolerance of the scandals of the war industries; 4) the duty of statesmen to recall the nations to a sense of reality, to arouse their instinct for self-preservation and for hatred of war, and to reaffirm their religious and moral ideas; 5) the falseness and the danger of misleading declarations by the statesmen of the day, statements which risk dragging the nations into perilous adventures; (6) the facility, thanks to psychology, of distinguishing, especially among statesmen, true motives from false; 7) the judgement which history will pronounce against statesmen who, while extolling peace all the time, are preparing the nations for war; 8) the possibility of preventing any war by means of the community of nations; 9) the inadequacy of insincere affirmations of peace if the firm determination to carry out the necessary international sacrifices is lacking; 10) the means of improving the international instrument of peace by placing at its disposal as much energy and money as is at present being devoted to national rearmament". *International Christian Press and Information Service*, November 6th, 1935.

**A Village Fellowship:**—The village of Tung Chuang, Hopei, has eighty families, with about four hundred people. The church is housed, along with a village school, in a Buddhist temple. The pastor's office adjoins the main room which contains the Buddha. The other adjoining room is occupied by coffins. The school in the courtyard is used for the church as well. A Sunday school and classes for the children in this school and in the schools in neighboring villages is conducted by the pastor. A number of young men are very much interested in the life of the church. Fifteen new members were recently baptized. Over one hundred took the first step

in church membership last year. The spirit of the whole village reflects the life of this earnest Christian group. Meetings of one kind and another for the various ages are held every day except Saturdays. A Bible-woman visited there for several weeks. It has not been possible, due to conservatism, to reach the women, but with the coming of the Bible-woman and visits from students of the Peiping Union Bible Training School during their winter vacation, there will be an awakening among the women as well. The impression one gets from seeing this village church is that the hope of future evangelistic work in the country districts lies in the development of village fellowships concentrating upon these small groups rather than upon the larger market towns or *hsien* cities.

**Twentieth Anniversary of Ginling College, Nanking:**—On November 2, 3, and 4 Ginling College, Nanking, celebrated its twentieth anniversary. Four of the five first graduates were present, Mrs. W. S. New, Dr. Lieu Gien-tsu, Miss Mary Tang and Dr. Wu Yi-fang, President of the College. On Saturday afternoon, Dr. Sun Fo, President of the Legislative Yuan, spoke. He recommended more economy in government institutions and greater support for private institutions. He felt that there is a place for the private institution to supplement the government institutions. Dr. Lo Chia-lun, president of the National Central University, contrasted the opportunities of the Chinese women in the past with those obtaining at present. At the Founders' Day Service on Sunday morning Dr. Chang Po-ling was the speaker. He spoke of the value of the example of Jesus Christ in the Christian College and stressed the value of unselfishness. The processional for the formal anniversary exercises was written especially therefor by Miss Stella Marie Graves of the Music Department. Under the direction of Miss Kathleen Bond the Glee Club sang a song the words of which were written by Miss Suhen Rugia, of the class of 1937, and the music for which was composed by Miss Hu Shih-tsang who teaches music in St. Mary's Hall, Shanghai. The three-day celebration

closed with two original pageants. The first portrayed the bringing of gifts to the Queen of Heaven by various deities and fairies. It was accompanied by old Chinese costumes, interpretative dances and songs. The second presented in dramatic form the progress of women through the ages ending with a chorus of modern girls expressing in song the spirit of this generation.

**Christians Arrested in Mukden:**—In the December 1935 issue (page 765) we reported on the wholesale arrest of Christians and others in Mukden. Some other information has come to hand through indirect channels. On the latest date concerned some sixty had been arrested and only a few had been released. All arrested are members of a charity organization known as the "Copper-a-Day Society." This society was, it appears, suspected of being communistic. That was the first reason for the arrests. All arrested were connected with organizations related to countries other than Japan. The attempts of the British consul to register a protest on behalf of those connected with British firms met with the reply that Manchukuo is not Japan hence the negotiations, that had to be carried on through Tokyo as Great Britain does not recognize Manchukuo, have so far failed. Later questioning of those arrested aimed to find out who had given information to the Lytton Commission. It would appear, too, that the Japanese are determined that nothing in Manchukuo shall be called Chinese, not even the language. An edition of the New Testament in both Chinese and Japanese was found useless because it was entitled "Chinese and Japanese New Testament." The censorship is active. One missionary wrote to a friend and said that were it not for the censorship some more information would have been included in the letter concerned. The next day the Japanese authorities wrote the writer of the letter to the effect that anything could be written as "no mail was opened by the censors". The Japanese are also pressing for the establishment of Confucian worship. In Kirin they demanded that a Christian school send its students to a Confucian temple: The principal (a missionary) said

that non-Christian children could go but that the Christians did not have to. As a result the government grant and the Japanese teacher were withdrawn and the school has been threatened with closure.

**Statistical Strength of Seventh-Day Adventists:**—Among the most thorough, comprehensive and comprehensible denominational statistics which come to hand those of the Seventh-Day Adventists are easily among the first. The statistics for 1934 are very interesting. Organized in 1863 the membership is now 404,509 having registered a gain of five percent in 1934. Though having a relatively small membership work is carried on by them in 325 countries and islands, by 23,753 evangelistic and institutional workers, who increased by six percent in 1934 and who work in 539 languages and dialects. In 1934 new work was begun in thirty countries and islands and thirty-five languages. In China the membership of their churches is now 14,546. In 1934 denominational literature worth U. S. \$3,416,345 was sold in 169 languages. Of the total money raised \$9,893,214, of which 16.58 percent was for foreign missions, the per capita contributions in North America were \$41.28 and for all other fields—largely mission—\$14.41. While during 1930-1933 there were continuing decreases in their general funds these received in 1934 increased 14.47 percent over those received in 1933. The effects of the depression are seen, however, in that per capita of gifts for 1934 is only 56.87 of what it was in 1928. In the contributions there was a fifteen percent increase in 1934 over that of 1933. It is interesting to note that of the total tithes and offerings—\$218,372,706—contributed during the seventy-two years of the existence of this denomination 29.4 percent—\$64,157,293—went to foreign missions. We doubt that any other denomination can equal that record. The denomination now owns 3,456 church buildings, 443 denominational institutions, including 69 publishing agencies, 69 sanitariums and hospitals, 62 treatment rooms, 214 schools and 29 food companies.

**Is There an Outlet for China's Population Pressure?**—:"It is doubt-



ful if any serious-minded observer can believe that it is possible for the Chinese population to double itself (theoretically within the next seventy years) and still remain within the confines of Greater China". This quotation is from an article on "Colonization Possibilities of North-west China and Inner Mongolia" by James Thorp in *Pacific Affairs* December 1935. He notes that the outlet for China's population pressure provided by Manchuria is now closed since Chinese farmers and laborers are forbidden the privilege of settling in Manchuria, even though they have proved to be the best adapted of all people for developing it. He accepts the estimate of Dr. Wong Wen-hao that "we cannot possibly hope to find room for more than ten million new settlers in all of the great northwest". This would take care of two or three years' increase in population only, and the 16,000,000 ultimately colonized would be living under conditions of poverty and low standards. Attention is then given to available land in Shansi, Shensi and Kansu. But absence of rain limits its promise. Other possible colonizing sections are also considered and the factors that inhibit their promise as colonizing openings analyzed. The final conclusion is as follows:—"When we review the facts we are forced to the conclusion that China has no great amount of surplus land into which its people may migrate to find new homes and a larger life. Population has overtaken the food supply and its rapid increase will either have to stop or the nation will be continually agonized by famine, war and pestilence in accordance with the Malthusian doctrine. Even migration to the very few foreign countries where arable land is available would only result in those lands soon finding themselves in the same plight".

**Bible Society work in Szechwan:**—For Bible work in Szechwan the year 1934-35 has been one of reorganization. Formerly the American Bible Society and the British and Foreign Bible Society worked here side by side. But following the retirement of the Rev. T. Torrance—who for many years had superintended the

A.B.S. side of the work—the two societies joined hands, and are now working together under the name of the West China Bible Agency, and sharing half and half in both expenses and circulation. This plan has so far worked very satisfactorily, and has reduced considerably overhead expenses.

The past year has also been a very difficult one on account of the activities of the communist armies. When the writer returned to Shanghai from furlough in July 1934 the Reds were confined to one small area in the northeast of the province. But during the following month a succession of victories allowed them to extend their power as far west as the Kialing river where they were held for some months. As they advanced mission station after mission station had perforce to be evacuated, and all active Christian work in these places had to cease for the time being for Chinese workers as well as the missionaries had to flee for their lives. In February 1935 the Communists succeeded in crossing the Kialing river, and in severely defeating the armies opposed to them. They made rapid progress in a westerly direction and came so near to striking distance of Chengtu, the capital city, that a large number of foreign women and children were evacuated to safer places. In addition the southern borders of Szechwan were also threatened by another horde of Reds which had marched all the way from Kiangsi.

All these troubles greatly restricted the area open to Bible society work, and together with changes made in the manner of distribution have considerably reduced the total of circulation. However, during the year we have been enabled to put into circulation 1,022 Bibles, 1,481 New Testaments and 649,224 Scripture portions, the latter being chiefly copies of the Gospels and Acts. Thus many people have been brought into touch with the Gospel message, have listened to the testimony of the colporteurs, and have carried back to their homes the printed page of the Word of Life. Many of these books may perhaps not be read, or read and forgotten, but the experience of

past years shows that many are kept and treasured and will eventually lead the owners to a knowledge of the truth as it is in Christ Jesus.—G. M. F.

**Tientsin Christians Build Their Own Church:**—Disaster has often been a door leading to new opportunity. This truth was again illustrated when on the afternoon of November 2, 1935, the new Kang Wei Lu church of Tientsin was dedicated as part of the local celebration of the 75th anniversary of the beginnings of Protestant missionary work, and of the American Board Mission, in that city.

The church had its birth seventeen years ago in the home of some of the American Board missionaries who had been compelled to leave the mission compound in the suburb of Hsiku when that part of the city was badly inundated by the flood of 1917. Seeking refuge for that winter in Hopei, a higher part of the city and well protected by dykes, in the following autumn, after the pressure of flood relief work was over, they began holding services for the Christians in the neighborhood—a part of the city years before assigned to them by the Tientsin Christian Union but which lack of resources had left undeveloped. By the end of 1918 a group had been gathered large enough to make possible the organization of a new church, which dates from January 1919, and in the years since has occupied many temporary quarters, including a kindergarten, the assembly hall of the Stanley Memorial Schools, and a remodelled iron foundry where at one time the principal manufacture was that of bombs for contending war-lords.

From the start it had been determined to seek no funds for a church building from abroad but to wait in as much patience as could be mustered until the time when local Christians would be able to erect their own house of worship. This policy was not always fully understood or appreciated by some of the members of the church; but its leaders, Chinese and foreign alike, stood by it, and the rejoicing over the successful issue of the campaign and the actual dedication bore testi-

mony to the wisdom as well as to the faith of its initiators. The printed list of contributors makes a booklet of 68 pages. The largest gift, of \$2,000, came from a retired business man. The Stanley Memorial Schools raised \$1,000 by an entertainment. Only eight other gifts exceeded \$100, and only ten reached that figure. But 955 names appear in the list, of whom 659 gave less than five dollars, 65 gave twenty cents apiece, and twenty-four gave one cent and nine mills apiece. Had it not been for the failure of the American Oriental Bank, where some two thousand dollars were on deposit, all bills would have been paid on a plant costing in the neighborhood of \$14,000. The basement rooms are especially well adapted for Sunday school use, and the main auditorium, seating approximately three hundred, is tastefully designed and worshipful in atmosphere.

**Organized Traffic in Drugs:**—There is considerable evidence that the whole area east of T'ung-hsien Hopei, is being organized for the sale of heroin and opium derivatives. In Paoti Hsien city, there are two places where heroin is for sale. One has been in operation for several months, and another just opened. Koreans or Japanese come in, take up residence at an inn, stick up a sign as merchants of foreign goods, and proceed with the sale of opium. At Chi K'ou there were three places at a busy corner outside the west gate, operated by Koreans.

It was reported that some time ago one of these "merchants" had been bothered by two men who came too often to be "shot". The size of the shot varies with the amount that one pays—a three-copper shot or a ten-copper shot, or a higher priced one. It is said that these two men were given an overdose, and both of them died shortly after.

At Hsia Tien, a Japanese and a Korean boarded the bus for T'ung-hsien. These men carry passports saying that they are business men. Recently these two men were asked what they were doing. They said they were in business and were on the way to Peiping. To the question "What kind of business?" one of

them jokingly replied, "We are heroin guests."

In San Ho Hsien, heroin was offered for sale and the people refused to buy it. The agent then went to the *hsien* official, complaining that this was a boycott of Japanese goods. In Yenchow there are four places where the drugs can be obtained, with pawnshops in connection. The agents watch for likely candidates, and from the color of the face decide whether a man is addicted to the use of the drug, and if so, invite him in. At Ch'ang Hsien Tien, west of Peiping, a Korean took up residence in an inn and began selling heroin. The head of the police and the captain of the soldiers tried to get him out. He said that they could keep people from buying heroin but they could not keep him from selling it. A policeman was stationed nearby to keep people away. Then the man began to deliver it at their homes, and there was no way of stopping him. Finally, the country official, the head of the police and the head of the soldiers stationed there got together and decided to buy him off. He wanted \$1,000 for the good will of his business! They finally paid him \$350, and he left. The inn keeper was forced to make up this \$350. A trip through the country convinces one of the reality of this organized program of debauching the people.

**What Happened at Hsiangho:—** The immediate difficulty was a question of taxes. Taxes are figured per *mou* and in taels, so that it is hard to get an exact amount in common currency. It was said to be 10 cts. or 12 cts. per *mou*, and this was raised to 40 cts. per *mou* in Hsiangho. The tax went for three things: local police, education, and the constabulary. Hsiangho has 390 villages in a comparatively small area, so there was a greater increase in the tax there than in other places. Moreover, the *hsien chang*, Chao, probably took advantage of this opportunity to raise additional funds.

On October 15th, the *hsien* official heard that there was a gathering of farmers in the third precinct. He went there, but finding the meeting attended by Japanese (Pai Chien Wu

was also said to be there), more than ten men riding in on motorcycles, the official decided that this was no place for him, so returned to Hsiangho and put the city under martial law.

On October 19th, the farmers, most of whom were from the third precinct, went to Hsiangho to present their grievances. The city was prepared. It was one of the big market days which come on the 3rd, 7th, 13th, 17th, 23rd and 27th of the Chinese month. The police fired from the wall, but the crowd battered on the gate. One was reported killed and several wounded. Afterwards the Japanese came. Then the gate was opened. The official fled. The captain of the police was captured and roughly handled, so that he had to go to the "hospital", where he is still guarded. Then, with the city in the hands of several hundred farmers (?), the gates were closed.

On October 21st, the San Ho constabulary went to Hsiangho, and the east and west gates were opened. On October 22nd, the north and south gates were opened. The local people nominated two officials, Peiping sent one, and the provincial government sent another from Tientsin. On the evening of October 24th at nine o'clock, a meeting was held in a two-story building in Hsiangho attended by these four officials and by a number of Japanese and representatives of the insurgents. The official from Tientsin was asked why he had come; now that there was local self-government he was not needed. He replied that he was sent by the Government and must take responsibility. The Japanese replied by firing a revolver twice. This greatly frightened all of the people in the city. The next day, the 25th., the city gates were again closed, and the report was current that this *hsien chang* had been killed. This rumor was later proven false, but one of his body guard had either been killed, or wounded and managed to make his escape. This official is now said to be with the 33rd division of Shang Chen's army.

October 26. Other Japanese, dressed in foreign clothes, arrived in an automobile, and called a meeting of the local people to examine again



the official from Tientsin. After this, they left for destination unknown. A large number of the people of the city have left in terror. The Japanese refused to allow the constabulary to come in and take over. They also would not allow Shang Chen to send his soldiers. They said that it was too near the demilitarized zone and might cause trouble.

The leader of the insurgents, Wu Huan, was living in the city during this time, as were several Japanese. An automobile made daily trips carrying Japanese back and forth from the outside. It is reported that simultaneous uprisings were to take place in Pao Ti, San Ho, Ping Ku, and Wu Ch'ing. In Pao Ti, one man was accosted by another Chinese with these words, "Why don't you join the uprising?"—an indication of the way in which such a movement spreads. Many former soldiers of Li Chi Ch'un are in that region. The latest rumor is that the name of Hsiangho is to be changed to "4 P'ing Hsien"—Probably Tsun Hua, Chi Hsien, Pao Ti and Hsiangho to be included in a new administrative area.

**Subjects for Enlarged Meeting of International Missionary Council in 1938:**—At the Northfield Meeting of the International Missionary Council which decided that the enlarged meeting of the Council set for 1938 should be held in China, the following topics were proposed in connection with the work of preparation for that meeting. They were suggested by nationals from India, China, Japan, the Philippines and Mexico.

(a) A more adventurous and far-reaching program of cooperation.

(b) The creation of a well-trained Christian ministry and help for their continued growth and the efficiency of their service.

(c) The organization and spiritual strength of the indigenous church including its support by the local Christian communities.

(d) The relation of the Church to Christian movements outside the framework of the Church.

(e) The relation of Christianity to other religious cultures.

(f) The need of the Church in each land to become truly integrated to such elements in the cultural inheritance of the people as are congruous with Christianity.

(g) The need for the Church in each land to realize itself as a part of the world-wide Christian community.

(h) The place and function of the Christian community in secular society.

In this connection these same nationals brought into relief the following problems confronting the Christian Church:

(a) The economic basis of the Church in view of the present situation. This is especially a problem in India and in other countries where large masses of Christians are proletariat.

(b) The relation of Christianity to the changing social and economic order.

(c) The relation of the Church to modern challenges such as communism and imperialism.

(d) The problem of church and state in the various manifestations which it assumes in different countries, including questions relating to education, its development and control.

The four hundred delegates expected are to be allotted to thirty areas. Over two hundred will be nationals of these areas, with some seventy missionaries. The remainder will come from Europe and North America and every national Student Christian Movement in the world will be asked to send a student. China will have an allotment of fifty nationals and ten missionaries.

**Situation of Church in Fukien:**—The *Fukien Diocesan Magazine* for November 1935 contains interesting glimpses into the present status of Christian work in various sections of the work connected with the Anglican Church in Fukien. The district of Kienning has during the last few years undergone many hardships in which the Christians have shared. Many Christian homes were broken

up and many Christians perished. Yet those who remain are still firm in their faith. The soldiers had no sooner withdrawn than the bandits came. Conditions have now improved, though there are still marauding bands of Communists and bandits. On May 15, 1935, for instance, houses were burnt, property taken and about ten people kidnapped at Kienyang. A group of some four hundred stragglers from the Communist camp, led by a woman, was going around plundering villages and kidnapping people. Rumors of attacking Communists kept the visiting missionaries on the *qui vive*. At Lienkong most of the refugees have returned to their homes and the Christians are keen to have the church re-occupied by workers. In Iong-tau some local Christians had joined the Communists and caused much trouble. The most troublesome leader was the son of a late pastor. Because he could not be found the government soldiers burned down his house which, because it was next to the church, resulted in the church building going up in smoke also. In another village the man in charge of the church property was smoking opium and allowing all sorts of licences around him. That the love of the Christians had grown cold is not difficult to understand. In Pingnan district, with the exception of small bands of robbers on the roads, the situation has been peaceful. A catechist visiting villages ventured too far and was robbed by a couple of men. The Ningteh district has been peaceful also. The village of Ka Tau suffered considerably. It seems that the "Reds" or bandits had been in some of the villages and soldiers—formerly bandits—were sent to "round them up". They had only recently been enrolled as soldiers. When they got to Ka Tau they were not in full uniform. In consequence the villagers mistook them for bandits. They fired on the soldiers with terrible results. The soldiers retaliated with bombs and machine guns. Some of the houses were set on fire. The soldiers took the village, looted it and took a number of men for ransom. Of the villagers thirteen were killed. Of Hinghwa it is reported that political condi-

tions are much better and that frequent visits are made to the country districts. In other places work is going on uninterrupted. To read the reports of the districts is to realize that many of them still feel the aftermath of the terroristic methods that not so long ago swept over Fukien.

#### "Outline of Rural Rehabilitation":

—This is the title of an article written by J. E. Baker and appearing in the first issue of the *China Quarterly*, September 1925. Of the eleven articles included in this premier issue two are written by westerners. The Editorial Board is composed entirely of Chinese and the magazine is published under the auspices of the China Institute for International Relations, The Pan-Pacific Association of China and the Institute of Social and Economic Research. This number deals with both political and economic issues. It is part of the increasing activity of the Chinese to interpret China in English to westerners.

The article on "The Outline of Rural Rehabilitation" contains some excellent suggestions for those working at that problem. It is urged that "The rural portion of (China) is of the best, to be despised only by those urbanites who do not distinguish between literacy and intelligence". The assets of and the difficulties confronting rural rehabilitation are surveyed briefly. The greatest rural need is stated to be security from attacks by bandits or looters from passing armies. "Although many may dispute the statement", says Mr. Baker, "it is probable that during the past generation destruction from elemental violence has been less costly than losses, direct and indirect, from human violence". In order that the cost of transportation may be brought as low as possible, it is urged that railways must supplement the waterways as highways do not afford an inexpensive means of transportation for freight in large quantities. Several instances of the benefits derived from railways are given.

Perhaps the most interesting feature of this article is its treatment of Chinese industry. This has three difficulties;—its organization in such a

way as to secure the maximum output from machines; excessive waste of materials; and insufficient accumulation of financial reserves to provide a safe passage through financially rough weather. Attention is then given to the development of rural industries as essential to rural rehabilitation. Mr. Baker argues for a decentralization of industries in China which would put them much more in rural districts than they now are. He feels that if the villagers owned the necessary machinery they would take more care of it than is likely to be the case with hired hands in urban centers. Further, the wages called for would be "reduced to a fraction of that required in the industrial suburbs of cities." In addition a widely dispersed village industry, such as cotton, could not be disturbed by any concerted financial drive of foreign interests. The lack of money involved could be secured through cooperative societies. This scheme involves, too, the production of small-powered machinery. These small-power tools and these rural industries would go far in supplementing the incomes of the rural dwellers. "There are probably more than a million rural villages in China and each village is a field wherein a person with the spirit of service may find a rich field for his labors. Each of these villages has self-contained resources for improvement lying dormant which, if developed, would go far towards rural rehabilitation".

One would wish that in this article a little less emphasis had been laid on the low wage scale and a little more on the economic improvement of the rural dweller by means of the use of his resources and the development of village-centered industries. But it is an article all looking towards helping rehabilitate village life should read.

#### **Christianity and Japan's Problem of Assimilating Other Races:—**

"Christianity and Current Japanese Thought" is the subject dealt in with in an article in the *Japan Christian Quarterly* (Autumn number, 1935) written by Rinzo Onomoura and translated by Willis G. Hoekje. Current thought in Japan is defined as reading up in "Japanism". The central emphasis of this awakening national

consciousness is that Japan is "a united family system in which the Imperial Household is central". With this Japanism as thus centralized Mr. Onomoura feels that Christianity must adjust itself. He stresses "the completeness with which Japanism is entrenched". He admits that with it has appeared a "decline of freedom and the sudden rise of a period of control". He admits, too, that "up to the present it has been impossible to avoid a constant emotional opposition" between Japanism and Christianity. This opposition should be avoided, so far as possible, with a view to obviating a "useless battle" Yet he urges that "Christianity must always lead". While it must be made clear that "Christianity is not inconsistent with Japan's national genius" yet Christianity "must rescue" Japan from that great dilemma into which its national structure has fallen. Herein is the chief point of the article.

This dilemma is thus analyzed. It arises precisely from the "united-family principle". This principle, it is conceded, held good before the 28th year of the Meiji era. "But to call Japan the land of a simple unitary family system since that time is simply to close the eyes to facts. Does not Japan today include 20,000,000 Koreans in.... Chosen and 4,500,000 Chinese in Formosa? It is a great mistake to speak of a single family system and forget nearly 25,000,000 people of different races. Not only so, but the emphasis on this principle, by sharpening the national consciousness of the Japanese people, tends constantly to increase their feeling of difference and, with increasing tensiety, among the other peoples the feeling that they are outside of the family. This emphasis produces 25,000,000 Samaritans within Japan. What greater misfortune for Japan's future than this?"

"But it is too much to ask that 25,000,000 people of different race (s) shall feel this same emotion (of family relation to the Emperor) We must realize that it makes a great difference in their feeling of submission whether the basic authority belongs to the Emperor or the nation. The 'Emperor-organ' theory has been



quite discredited and suppressed. But Japan should not have hurried its demise without careful consideration of this point."

It is in connection with the solution of this problem that the necessity of Christianity taking a lead in Japan is urged. It is stated that the presence of these Samaritans threatens Japan's very existence, so difficult is it to solve. Christianity must help solve it. Japan needs to deal with these Samaritans "with true brotherly love". "Only the Christian faith can be the living source of this power." "Just as the Japanese people need the love that flows from the cross, so the other peoples need a spirit of wishing to love and be on good terms with the Japanese. Without this, love and humility on the part of the Japanese, however, generous, would end in unilateral emotion....Once more, the power that can bring this about is Christian faith".

"We have seen how important and urgent for Japan is a full friendship and unity with the other races within her borders, at the same time that the doctrine of the unitary family

system is maintained. We have also seen how urgent for Japan, in view of the establishment of the Emperor-authority theory, it is that the feeling of submission to the Emperor be not debased to that of servants. The solution of these two questions with fundamental bearing upon Japan's future destiny is possible only by Christianity....Japanese Christians bear a great responsibility of prayer and effort for the salvation of their fatherland".

This appeal to Japanese Christians to save Japan from the dilemma caused by the subjugation and incorporation of other races into the Empire by Christianizing the emotions of conquerors and conquered is, so far as we know, unique of its kind. It raises a good many vital questions which cannot be discussed here. It calls for serious and protracted consideration. One wonders what the subjugated think of it. Does it mean that Christianity must accept the responsibility of building up in Japan's colonies the new national loyalty called for? If so understood then Christianity would soon be in difficulties from both sides.

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### Notes on Contributors

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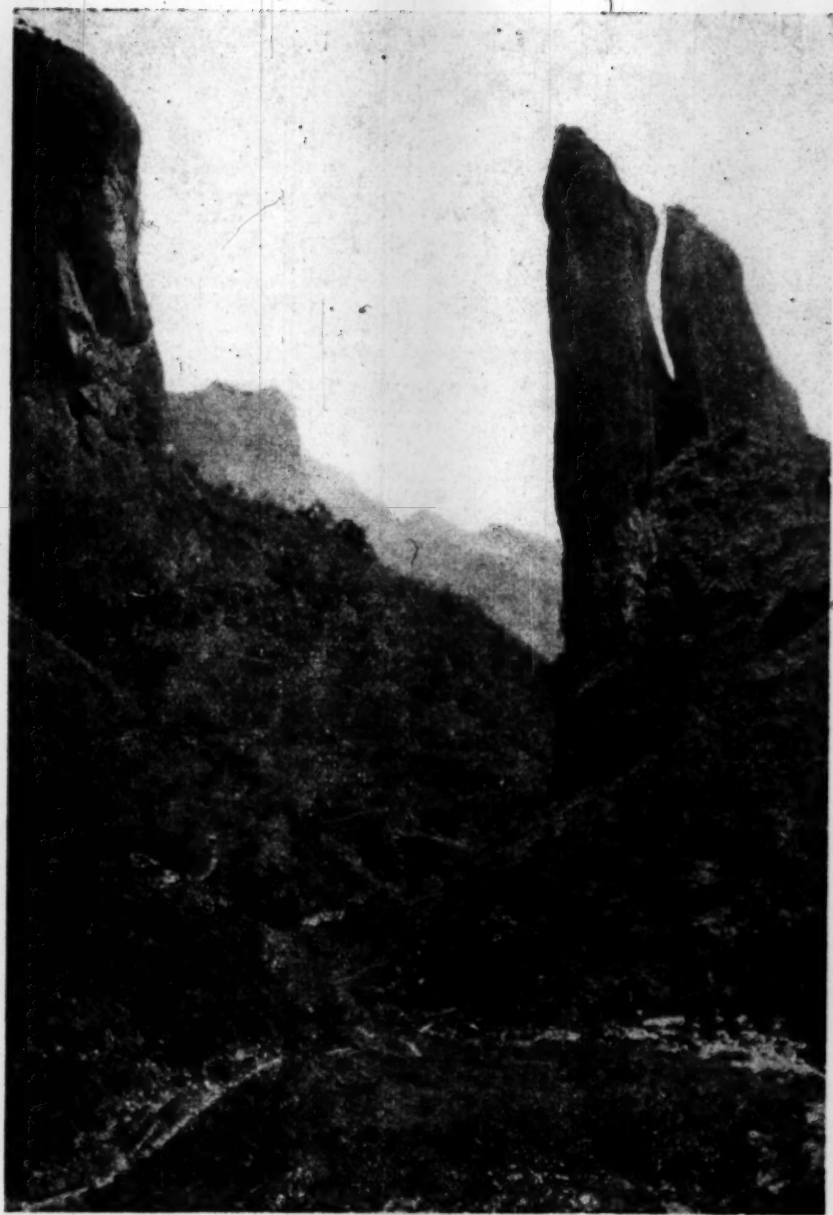
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Mr. Vernon Nash is on the staff of Yenching University, Peiping, Hopei. He arrived in China in 1924.

Miss Muriel Lester is the well-known founder of "The Peoples' House" in the East End of London. She has just finished a lengthy tour of China wherein she rendered much service to students and churches.

Mr. Y. L. Lee is General Secretary of the Canton Y.M.C.A. He is spending a year's leave of absence in Shanghai superintending the construction of the "Model Workers' Village".

Dr. D. C. Graham, Ph.D., D.Sc., F.R.G.S., is a member of the West China Baptist Mission. He is a teacher in West China Union University, Chengtu, Szechwan, and is the Director of the University's Museum of Archaeology. He arrived in China in 1911.



CHINA'S ROCK GARDEN OF THE GODS  
"Scissor's Peak" Yentang Shen, Chekiang

*Photo, Robert F. Fitch.*